ADVICE
TO THE
READERS
OF THE
Common Prayer,
And to the
PEOPLE
Attending the ſame.

With a PREFACE concerning
DIVINE WORSHIP.
Humbly offered to Conſideration,
for promoting the greater Decency and Solemnity in performing the Offices of Gods
PUBLICK WORSHIP, Adminiſtred according to the Order Eſtabliſhed by Law amongſt us.

By a well-meaning (though unlearned) Layick *of the* CHURCH *of* ENGLAND.
T. S.

The Second Edition much enlarged.

LONDON, Printed for *Edward Vize* next Shop but one to *Popes head Alley* over againſt the *Royal Exchange* in *Corn-hill*. 1683.

The house of Prayer.

It is written, My house shall be called of a
Nations the house of prayer. Mark. 11. 17

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BODLEIAN
8
FEB
1928
OXFORD

TO THE READER.

THere *is no Chriſtian that prays in the words which his Lord hath taught him , but doth implicitely profeſs his deſire that theſe Papers may be read and conſidered : For the firſt thing he there prays for , is* the hallowing Gods Name ; *which is* , That God will give his Grace to us, and all people , that we may worſhip him as we ought to do, *as our Catechiſm hath taught us. Now the deſign of this Book being onely to give aſſiſtance to the worſhipping God as we ought, he that deſires the doing of that , muſt alſo the conſidering of this. For how meanly ſoever the thing be done, it cannot but occaſion ſome thoughts in mens minds , and ſome diſcourſe in company upon this Subject ; whereby it is very probable, many things which in the ordinary performance have been amiſs, may be obſerved and amended , which would not have*

otherwise been thought on; and men may be excited to consider what is fit to be done, that this Service may be most decently and solemnly performed. And if it do but this, I have my end. I do not impose my Dictates on any, but offer things to Consideration with all humility; acknowledging, that both my want of Learning, Time, Health, and due composure, make me unfit to write for publick view: but my fervent desire to see things ordered in the best manner in this Service, *which I have found so comfortable to my self, and desire may be more esteemed and frequented by others, hath perswaded this Essay; which I hope will offend none. If any should blame my boldness in medling with those of the Ministry, my excuse must be, in the observation of an Ingenious Gentleman,* That even the Lamps of the Sanctuary may need Snuffers to make them burn the clearer. *I know he saith, they ought to be of Gold; and I wish mine were better Metal: But I hope the purity of my Intention, will make amends for the meanness of my Style and Expression, and procure a kind acceptance with that Sacred Tribe.*

Upon occasion of this Second Edition, I must add this to the Reader; That I was forced

the first to cut off much of what I designed, that so I might accommodate the Book to what the Bookseller would venture to print: but he, now grown more bold by the good success of his first undertaking, gives me liberty to prosecute my first intentions; wherefore I here make some small inlargements; and I have done it with good intentions, for the exciting a serious Devotion in these holy Exercises of Gods Worship, which by the prevalency of false Opinions, and vicious Practices, is greatly decayed; and I have done it with full perswasion of mind, but without contempt of any that are otherwise affected. I pity all that will not make a through tryal of the felicity of a Holy life, and of the practice of holiness according to the example of the ancientest and purest times, and as it is purged from all Superstition and Fanaticism, (and such, I think is that I recommend.) And I am the more moved to this compassion, by the experience I have of the good success of this practice in my self. I was bred to the exercise of Piety in another way, and endeavoured to be devout therein, as my Conscience told me I ought. I conversed with the wisest and best I lived with, and had some interests among them to perswade me to a continuance in that Way; but when it pleased God to bring in

another Order, *I thought it my duty to consider well, before I sat down in a fixed disobedience. I thought I could not express* the honour I owed to my Superiours, *if I should refuse to consider what was said for Obedience to their Laws; nor yet* the love I should have for communion with all Christians, & especially those to whom I was united by manifold obligations, *if I should forsake it on scruples easily resolved, or for the bare liking of some other Mode of Worship, as better than that they used. And upon an impartial consideration of what I have heard & read, (having never balked any Argument that I met with against the lawfulness of Lay-Nonconformity;) I am now satisfyed that it is my duty to obey the publick Order: and having endeavoured to do it with the Devotion I ought, I have found it no way inferiour (to speak the least) to what I was formerly used to, as to the uses and benefits of publick Worship, & especially to the exercise and entertainment of a Heavenly mind. This experience moved the importunity used to Ministers and People in this Book, that they which Conform might do it so devoutly, as might be to their comfort of themselves, and attracting others to our Communion. And I have insinuated some Arguments to inforce the same, as*

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brief a Diſcourſe would permit; which, with the former, I recommend unto Gods Bleſſing, and a candid interpretation; being reſolved to make no more Additions thereunto, although it ſhould have the good hap to be printed again. I hope they will not be angry with me, that have bought any of the firſt Edition, becauſe I believe moſt of them are ſuch, as ſix pence will not much concern; and it will be a good work for them (if they have a mind to this Book) to give the former where they find any guilty of the faults therein noted: and in this they will very much gratifie the Author of the Book, who deſires nothing more in this world, than to ſee the excellent Order of our Church obſerved with that care and conſideration (as well as with true Devotion) that it may have its true beauty in the eyes of all good men, and may alſo have a mighty efficacy to their Spiritual joy and conſolation in this holy and heavenly Communion, and to the reformation and ſanctification of their minds and lives.

A

PREFACE

Concerning Divine Worſhip.

THe Worſhip of God *is a thing much talked of (and that with great reverence) by many who have not (as I think) ſuch apprehenſions of it as they ought. And on the other hand, of ſome it is as much ſlighted, as if there were ſomething of* Fanaticiſm *in all pretences to* Devotion. *My deſign therefore in this Preface ſhall be, to beget* right thoughts *about it, and a* due eſteem *thereof; as I have in what follows endeavoured to direct a* right behaviour *therein.*

If men would conſider the thing, it would not be difficult to underſtand what the true Notion of Divine Worſhip *is. Every man knows what it is to* give Worſhip *in the common ſence of that word,* (viz.) *That it is to ſignifie our Reſpects to perſons above us, by reverent actions ſuted unto their dignity: And ſo it muſt principally ſignifie, when it is*

applied

applied unto God, The expreſſion of the greateſt dread and reverence towards his Glorious and Tremendous Deity, by the moſt humble poſtures of Adoration. *This hath been the ſenſe of all Mankind concerning this matter, and this is the ſence of the holy Scriptures; and this all the Chriſtian-world agreed in, until the corruptions and cruelties of the Church of* Rome, *made thoſe that juſtly oppoſed her in many things, to forſake others, without any other reaſon, but the hatred of being like to* her, *who had been ſo cruel towards them. And among theſe, I reckon this to be the chief; That they not only left off the* daily *Offices of Gods publick Worſhip, but alſo that* ancient Order *for the performance thereof on the Lords day, which was moſt accommodate unto the conjunction of theſe actions of Devotion and Adoration; by which means, bowing the Head, and Body, and Knees, &c. which have in them the principal ſence of that word* Worſhip, *have become almoſt quite out of uſe among them.*

I cannot imagine for my own part, any other reaſon why theſe ſolemn actions ſhould become ſo wholly diſuſed; for I cannot believe that any who are acquainted with what is written of the former or preſent Cuſtoms of the world, can be ignorant what the uſage thereof hath

ever been, and still is, in worshipping whatever they called God: nor did I ever hear it proved, that their common sense did herein deceive them. It seems to me also, that it is impossible for any that read the Scripture, to be ignorant that when it speaks of any person or assembly that they Worshipped the Lord, *it means principally, they bowed their Heads before him in acknowledgment of his Deity, or in a sense of Gratitude for his mercies; not that these two words,* Bowed *and* Worshipped, *are almost every-where in Scripture joyned together. And those that have read Ecclesiastical Histories, or conversed with any of other Churches (even those that never were of the Popish Communion) will find, that it is not the Papists onely among Christians, that abound in these solemn acts of Adoration; but that they ever were, and still are used by all Christians (and by some as much, if not more than by them) except only those whom I speak of, who have forsaken them on the account aforesaid.*

Certainly there is some reason upon which this common consent is grounded; and for which this expression hath ever been made, by good men, of the Worship and Honour they desire to give to Almighty God; and hath ever been accepted and approved of him; and for the same reason it ought not to be forsaken and

disused

disused of us. And indeed, the very general custom and usage of the World, and of the Church, hath so much of reason in it self, that it should be evidently proved there is positive sin, or great inconvenience in the things recommended thereby, before we venture to contradict or oppose them. We are commanded to give no offence to the Jew, nor Greek, nor Church of God: *whereas it seems to me, by forsaking these solemn acts of Adoration we offend them all. And I verily believe, nothing more perswades the Papists of the goodness of their own Religion, and makes them think ill of ours, than observing the decency of these solemn actions so frequently used in their publick Service; and that it scarce looks like the Worship of God, where they are wholly omitted: as they are in some Protestant Churches, and in all Nonconformists Meetings; and too much in our Parochial Assemblies also.*

But it is not onely the avoiding offence that should recommend these solemn actions, (and especially that of Bowing) but many great reasons. 1. *There is* nothing more effectual to impress on the mind a sense of Gods Presence, *than this action of Bowing before him. It is impossible a man can use such an Action, but he must think there is some one present to whom it is performed; and where*

men have not a true belief of Gods presence, and are conscious unto themselves of that defect, it will seem so unreasonable and foolish to perform such acts of Adoration, that they will be hardly perswaded thereunto. And for this reason, when the world became so carnaliz'd by indulging their bruitish part, that they could scarce have any apprehension of invisible things *but by the help of something that was the Object of their Senses, they invented* Images *to represent the invisible Powers they worshipped; and fancied that by their Incantations and Charms, their Gods were drawn to inhabit those Images; by which means they found they were helped in performing those acts of Adoration to them. But the only living and true God hath utterly forbidden any such representations of himself, as being a dishonour to the infinite Glory and Spirituality of his Nature; but yet requires external Worship from us, in acknowledgment that he is everywhere present, but especially in the Assemblies that meet to do him honour and service; and that he, and he onely,* is to be feared, and had in reverence of all that are about him: *and if we would perform this act of Adoration as we ought, we should find great help thereby, against the weakness of our Faith, and the dulness of our Spiritual*

sense

ſenſe; and it would beget in us ſuch an habitual apprehenſion of Gods Spiritual and inviſible preſence, that it would be as a new nature or principle of ſpiritual and holy life in all other things: I ſay, if we perform it as we ought; becauſe I would have none think that I impute a Magical force to this action; as if all that do it, on what account ſoever, ſhould become inſpired with ſuch an habitual ſenſe of God and his univerſal preſence. For I know, that where this is in repute, men may be very obſervant thereof for carnal ends; and be inwardly Atheiſtical, and outwardly profane ſtill: but if it be done with a deſign to ſignifie our belief of Gods preſence, and our awful ſenſe of his infinite Glory and Greatneſs, it hath tendency to work a habit of ſpiritual ſenſibility in this matter, and by the efficacie of the ſame, we ſhall be continually kept in the fear of offending God, and excited to all holy and vertuous actions that are pleaſing to him: which I think is a very weighty matter.

Beſides, it prepares and diſpoſes our minds to the performance of all the Offices of Divine Worſhip, whereby we explicate the ſignification of ſuch acts of Adoration: *and therefore it hath been uſed to be done at our firſt coming into the Church,*

that

that we may remember what we are chiefly to intend in all we do there, viz. the Worſhip and Honour of Almighty God. *The want of this conſideration, is a cauſe of great miſchiefs in the Church: Men have learnt to think, that all the Miniſtries of Religion are intended to work on their Affections and Paſſions, and to gratifie a Religious Fancy; and ſo they judge they are beſt ordered, when they ſerve moſt effectually to that end: and upon this account it is, that they condemn the* Common Prayer *as a dead Form, and cry up the* Extempore *way, as the only acceptable mode of ſerving God. And while they thus judge, they are ſubject to be drawn into Schiſm and Errour by every ſubtile Seducer that can handle the inſtrument of his Tongue well, and affect their minds with ſome devout Paſſions. For ſo long as they think* That *way of Religion beſt which moſt affects them, (novelty having a great force in that matter; and men that deſign to ſerve their Intereſts by making Diſciples, being apt to bend their minds moſt ſtrenuouſly to ſtudy to ſpeak to mens paſſions) men can never be fix'd in any way of Religion. But now if they were once perſwaded that thoſe publick Adminiſtrations were beſt, which ſerve moſt fitly to the Worſhip and Adoration of the Deity, and are moſt ad-*

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vantageous for the conjunction of theſe ſolemn actions which I here ſpeak of; it would be hard for them to find any better than ours among thoſe which ſeparate from us.

For the better underſtanding the beginning of the foregoing Paragraph, wherein I ſay, that in the Offices of Divine Worſhip we explain the ſignification of the acts of Adoration, I muſt obſerve, 1. *That, as the Worſhip we perform to God, by humbly bowing down in our approach to his glorious Majeſty, doth declare our obligation unto all we perform in the following Offices; ſo thoſe Offices do contain the explication of the* Worſhip *we thereby give to the Almighty. For ſince we declare by that action, that we* worſhip *him as the only true God, we oblige our ſelves to perform that ſervice which Deity makes his due: and this we do, when we give him thanks for* the great benefits we have received at his hands, *and* ſet forth his moſt worthy praiſe; *when we attend diligently to his* holy Word, *and ſeek at his hands* things requiſite and neceſſary for Body and Soul: *for by theſe things we do acknowledge him to be the Fountain of our Being, and of all the benefits whereof we are partakers, and to be the free and gracious donor thereof; and that he is moſt worthy of all the Praiſe and Glory that*

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we can give him, as by reason thereof, so also because of the infinite perfections of his Nature, and his mighty and wonderful works which we behold: That he is infinite Wisdom and Truth, and to be believed in all that he reveals to us: That he is our only supream Law-giver, and to be obeyed in all that he commands us: That he is our Soveraign Lord, and our weal or woe doth wholly depend on his Favour or Displeasure; and that no arts or labours of our own can secure us against misery, or instate us in true felicity, whether it be internal or external, present or future, but that our whole dependance is on his favour and blessing. And all this, and much more, is contained in our acknowledging him to be God; which we do, by bowing down *before him in the place of his* Publick Worship.

2. *Since the chief end of our publick Service is the most explicite worshipping God, by acknowledging those things which Deity doth imply; It is very meet that we joyn this act of* Adoration *with our* Prayers *and* Praises, *in fit places; as, at the mention of Gods glorious Titles and Attributes in the beginnings of the Colle[illegible] and when we implore his gracious acce[illegible] through the merits of our blessed Saviour, in the conclusion thereof:*

and

and there are alſo many places in the Te Deum, *and in the other Hymns and Pſalms, where this action is very fit, both to expreſs our ſenſe of Gods preſence, our reverence towards him, our belief that he ſees us, and that he hears all we ſpeak to him; and alſo to keep our Devotion in life and ſtrength, and to aſſiſt it in each other. I find in many places of Scripture, where the manner of the ſolemn approaches of the people unto God is deſcribed, that they did* bow their heads *and* worſhip, *in conjunction with their* Praiſes *and* Prayers: *And it ſeems to me, that there is ſuch a natural decency in the thing, that all unprejudiced perſons muſt approve it. Sure I am, that the devout behaviour of ſuch as I have known to be truly pious men in this kind, hath had a great influence on me; and I may think it will have the like on others.*

3. *That it ſeems to me, that the intention of mind which is required to the ſpeaking in any good Sence and Method in the* Extempore-*way of Prayer, is a great hindrance to the due uſe of ſuch acts of Worſhip in the ſpeaker; and the neceſſary attention to what is ſpoken, and the inward diſcourſe of Reaſon, whether it be fit for us to joyn with the Miniſter therein, is as great hindrance to ſuch Devotion in the hearers.*

4. That

4. *That the Brief and Comprehensive Prayers into which the general Office of Prayer in our Way is divided, seems much better in this respect, than if the several matters whereof they consist were composed into one long continued Prayer.*

5. *That it would be very convenient that every one would keep to their own Parish-Church, where they might have conveniencies to perform both this and other Expressions of Devotion better than they can in a Crowd; into which many throng for lesser benefits than they might have by a devout performance of these holy Offices.*

This then I conceive (according to what I have said before) to be the Worship *of God: When men knowing and considering that there is one eternal infinite Being, of most glorious and tremendous Majesty, and of incomprehensible Goodness, Wisdom, and Power, that is present in all places; who, having made us with such powers and faculties as fit us for his Worship and Service, and enriched us with such benefits as give us greatest obligations thereunto, doth expect that we perform the same to the greatest advantage of his Glory and Honour. I say, when we knowing this, go unto the place of Gods* Publick Worship, *and there do by actions worship God,*

bowing

bowing our Heads and Knees *before him, and alſo by words; declaring our belief of his Being, Preſence, Perfections, and wonderful Works, and our thankfulneſs for his infinite Mercies, and joy and delight in his Service: when we humbly and ſeriouſly attend to the ſolemn reading of his divine Truth, the Hiſtories of his mighty Works, to his Promiſes and Threatnings whereby he hath enforced his Laws, to the Prophecies and miraculous Gifts whereby he hath aſſured us the Doctrine is from himſelf, though by miniſtry of men; and ſuch-like things of great concernment to the glory of God, as well as our good, which we hear out of the holy Scriptures: As alſo, when we make our Supplications and Prayers before him as our ſupream Lord and Governour, and thereby acknowledge his univerſal Preſence and Providence extending to all times, places, and perſons, with all their circumſtances, even in the minuteſt things, and withal, over-ruling the greateſt: And when in all theſe we intermix due acts of* Adoration, *as continually intent on the conſideration of Gods Preſence, and waiting for occaſions, in the Offices of Praiſe, Hearing, and Prayers, to adore his divine Majeſty internally and externally, and to expreſs our devout affections by ſuch actions as* bowing *and* lifting up our

Eyes

Eyes and Hands *to Heaven*, &c. *and also* kneeling *and* ſtanding *as it is moſt fitly ordered by the Church : And when every one at the concluſion of the Service uſing ſome ſhort Ejaculation to beg Gods pardon for what defects we have been guilty of, and his acceptance of our ſincere deſire to honour him, humbly bowing before him at our leaving the Church; this I conceive to have as much Conformity to what all men (that conſider their natural apprehenſions of things) will judge moſt like to that which is the plain ſenſe of Worſhipping God.*

'Tis ſome wonder to me, that many who ſeem to have a great zeal for the Worſhip of God, and make every thing they do about Religion part thereof (as the Church-Covenant, *(which they add to* that *of Baptiſm) and the ſuffrage of the People in the matter of the Ordination of Miniſters,* &c.) *ſhould be ſo inobſervant of that Worſhip which Heathens have known by the light of Nature to be due to God; and which all that ever worſhipped a God (true or falſe) have uſed. Certainly the Law of Nature is Gods moſt primitive Law, and cannot be altered while things remain the ſame; and all Divine Inſtitutions in the matter of Worſhip, do but ſupply the defects of that Law, and were*

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Modes of Worſhip added (for ſpecial reaſons) to that which Nature taught, but no way excluſive thereof, or contrary thereunto; and the Sacraments of the New Teſtament are inſtituted on the ſame account. Beſides, I have obſerved in the Writings of the Nonconformiſts, *an acknowledgment of the duty of natural Worſhip, and of the uſe of ſuch natural actions whereof it conſiſts; but always this of* Bowing *(which is the chief) is left out of the Catalogue, and ſome hard names, ſuch as* Cringing Geſticulation, *&c. put upon it, to diſgrace it; of which I never could find any reaſon, but their enmity to our Church, and their diſuſe of it in their own Way. 'Tis true, in* one *I find* this, That Cuſtom doth limit and determine Natures Laws; upon which account, Proſtration, and wearing Sack-cloth, and rending Garments, are now diſuſed. *And* Bowing *(ſince it is ſtill left out) ſeems to be put among the number of thoſe natural actions determined by Cuſtom. But what Cuſtom is this? Surely not the Cuſtom of the Community of Mankind, nor of the Church of Chriſt, but of ſome that have almoſt baniſhed all other expreſſions of Devotion, but ſuch which may be as proper to the bearing any Tragical ſtory, as to the Worſhip of God. But though Nature only teach-*

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eth the use of such behaviour in worshipping God as is most expressive of our Reverence towards him, and Custom may make some variation of those expressions; yet this act of Bowing *seems so naturally fit to express reverence, and so decent, that it hath become universally Customary, and is never like to be determined by contrary Custom, or disparaged by hard Names, except amongst such as themselves.*

I know that it is also said, that the Act of Parliament forbids the use of any other Ceremonies than what are mentioned in the Rubrick; *and that this being not mentioned, it would be an act of disobedience to use it. To which I answer, That the natural expressions of Worship and Reverence to Almighty God cannot be there meant: for then, lifting up the Hands and Eyes to Heaven, may be thought forbidden as well as this; which I think none will affirm: But as God himself hath not instituted any thing positively, (no not in the time of the Law, when he was (as it were) the Temporal Monarch of the* Jews) *about his Natural Worship, (such as was performed in their Synagogues) so our Governours have not thought fit to institute any thing in this Case, but leave it to be done by every one as his Devotion moves him; but*

certainly they never intended to forbid it, as is here ſuggeſted.

It is alſo ſaid by ſome, that it may make the Service of God ſeem ludicrous; by being done too much; and every one hath not diſcretion to do it as he ought, and will be apt to exceed; that the Papiſts are grown to ſuch an extream in this action of Bowing, and ſuch Geſticulations about it, that their Service is as ridiculous to Proteſtants, &c. *To which I anſwer: As to the Papiſts, I can be no judge in that matter, becauſe I never ſaw the full Order of their Service; but I know that many eſteem ill of things they are not uſed to, without juſt cauſe: the uſe of* Muſick *and* artificial Singing, *of* Reſponſes *and* Alternate Readings *in Divine Service, ſeem ridiculous to ſome that have been educated in another Way. Beſides, what the Papiſts are thought to exceed in, is matter of Inſtitution; the time and place of their* Bowing, *Croſſing*, &c. *being directed by their Rubrick (as I have read) but that which I ſpeak of, is a matter of liberty, in which I never ſaw or heard that there was exceſs. That people left at liberty ſhould be too much in bowing their Heads or Knees in adoration of him they worſhip, in lifting up their Hands and Eyes to Heaven, in expreſſion of their fervent affe-*

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tion in Prayer, &c. seems to me no way to be feared. 'Tis like some few (especially of the younger sort) that are much affected by observing the decency of this in some Ministers that practise it; being such, as by the holiness of their Life, and excellency of their Doctrine, have obtained a great reverence with them; I say, they may seem (and I think but seem) too zealous in this matter: but as the generality are far enough from that fault, and more like to be ashamed to do what their Consciences tell them is very decent, (especially when done by grave men) than to exceed therein; so I think the fear of it should deter no man from recommending a due and decent performance, which is all this Paper aims at. But supposing this to be true, that men do, or may thus exceed, it seems an ill way of arguing, That because a thing may be over-done, therefore it should not be done at all. Some find fault with Extempore *Prayers, that they are too long; and others with ours in the Common Prayer, that they are too short: Should any man now say, 'Tis best then to have no Prayers at all? yet 'tis as much reason in this case as the other. Men will never be of one mind in the measure of these things, while they are of different affection; the Formal will condemn the De-*

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vout of Exceſs, as they do them of Defect: but when Reaſon is conſulted, all will agree that ſomething of this kind is decent; and therefore methinks, after there hath been among us ſo long a total omiſſion of this way of expreſſing Devotion, none ſhould blame my Eſſay to recommend it. Though I have ſaid thus much in favour of Bowing, which our Church leaves to every ones liberty, yet I would not be thought ſo confident in my aſſertions herein, as to condemn all that do not bold or practiſe as I do: but I humbly offer this, as other things, to the conſideration of the Wiſe, being willing to reform any thing in my thoughts or actions that I ſhall be convinced to be amiſs. And do believe that thoſe Conformiſts, who uſe not this action, have better reaſon for it than I am aware of; or elſe on farther conſideration, may do as moſt Churches in the world, and moſt of their Brethren have given them example.

I ſhall farther obſerve, as to this matter of Gods Worſhip, That God expects ſuch Worſhip from us, as is ſutable to the Revelations he hath made of himſelf. *It was cauſe of his great diſpleaſure againſt the Gentile world, that* when they knew him to be God, they did not worſhip him as God: when *his* eternal Power and

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Godhead *(though inviſible in it ſelf)* was made evident by the works of his Creation *which they had continually before their eyes, whereby they might have learnt to worſhip him as an infinite incorruptible Spirit, yet they would worſhip him under the reſemblances of* Corruptible things; *which was a diſhonour to the Eternity and Omnipotency of his Divine Nature.*

But now our bleſſed Saviour hath farther revealed the incomprehenſible Deity, as ſubſiſting in a Trinity of perſons in the Unity of his Eſſence, and as manifeſted in our Fleſh, in the ſecond Perſon of that bleſſed Trinity: which revelation of God requires ſomething peculiar in the matter of Divine Worſhip from us Chriſtians. It hath been received as a matter of Faith by the Catholick Church, That the Trinity in Unity and the Unity in Trinity is to be worſhipped; *and that our bleſſed Saviour, as God and man, it to be honoured* as we honour the Father. *Now it ſeems to me, that there is ſuch an excellent Order in our Liturgy for the performance of the Worſhip of God and our bleſſed Saviour according to theſe Evangelical Revelations, that 'tis ſcarce to be equalled in any other Way, eſpecially that which is ſet up in competition with it. And I doubt not, all thoſe*

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that will impartially conſider the Reſponſes, *the* Te Deum, *the* Gloria Patri, *(which we ſo frequently uſe, becauſe it is ſuitable to this Goſpel-Worſhip, (of which yet ſome complain there is great defect in our Liturgy) as alſo the* Creed, *the* Letany, *and the* Communion-Service, *and how God is therein honoured as Three perſons, and yet but one God; and our Saviour invocated and acknowledged as God-man advanced to the higheſt dignity at the right hand of God; I ſay, he that conſiders this, I hope, will think as I do. I know prejudice hinders men from obſerving what is excellent in any thing, but eſpecially in ſuch things they are not uſed to: but as I ſuppoſe none will deny God is thus to be worſhipped; ſo, where men are not prejudiced, I verily believe they will think, that in no Way they can do it better.*

There is ſomething alſo to be inferred, as to this matter of Gods Worſhip, from the plentiful effuſion of the Spirit in Goſpel-times, and our Fellowſhip and Communion in that Spirit. There are ſome Phraſes in the New Teſtament, which, I think, have been perverted to a wrong ſence, ſuch as Praying in the Holy Ghoſt, Worſhipping God in the Spirit, and in Spirit and Truth: *which I think may better be referred to the worſhipping God*

as revealed by the Gospel (which is called the ministration of the Spirit) *in the respect forementioned; or else to our worshipping God in Faith and Fervency, in Unity and Unanimity, without distinction of Jew and Gentile; in spirituality, without legal Types and Figures, and carnal Ordinances; in the vertue of Christs Merits, which was the truth of all the bloudy Sacrifices of atonement for acceptance with God in the legal Worship; and this, according to the revelations whereof the Spirit of Christ is Author, and by whose Gifts and Powers they were confirmed: I say, better reserved to these things, than to praying without study, or any prepared Form, onely by help of the Spirit.*

It seems to me, that if those Expressions had any relation to praying by any extraordinary and supernatural assistance of Gods Spirit, (as was their praying in Languages they had never learnt, or in Expressions that were above any attainments they could be supposed to have by ordinary means) it must be applyable onely unto that time. For, however an Opinion hath been insinuated of late, of a miraculous and supernatural assistance for the performance of that duty, which hath given confidence to many (who are naturally unable for the same) to venture on it, and that even

in publick Administration, to the great dishonour of Religion, and just offence of all wise men: yet I think none will dare to affirm, that any Christian or Minister hath any promise from God of such assistance of the Spirit, as may make it to be truly said, that he prays in the Spirit, *in the sense above-mentioned. But now, as I first interpreted it of praying as the Revelations of the Spirit of Christ in the Gospel requires, it is appliable to all times and persons: and this I think to be done (as in the forementioned respect of worshipping the Trinity in Unity, and our Lord and Saviour as God-man, so also)* when our Prayers are ordered for the greatest advantage of Faith and fervency, and of the Union and Communion of all Saints; *and so I think ours are.*

For in the first place, our Faith *is helped, by the assurance that we ask such things as are pleasing to God; and secondly, by the frequent mention of the merits of Christ: When we pray in the words which our Lord and Saviour hath taught us, and use such Forms as have been composed by men famous in the Church, and approved by multitudes of Christians, and that for many Ages: when our Prayers are ordered with great advice of those that are most Learned among our selves,*

(being also such as are orderly called to direct the publick ministrations in Sacred things) and when they are approved by all the Christians united under one Civil Government, (which approbation is declared by their Representatives in Parliament, with whose advice they are by Law established) and when we may our selves consider and weigh the same before we use them, having them in our Books to read at any time; certainly we may on all these accounts be more assured that we pray for such things as we ought, than when we joyn in a Prayer we never heard before, and such as is the sudden conception of a private Minister, (as the use is with those that are against our Way.) Thirdly, the frequent mention of the Merits of our Saviour at the conclusion of our brief Collects, is more helpful to our Belief that we shall find acceptance for Christs sake, than when it is onely once at the end of a long continued Prayer, if my own experience and that of wiser men do not deceive me.

And for fervency, we have great help also, having nothing to do but to apply our minds to earnestness in praising God and praying to him; no need of attending to hear what is spoken, that we may judge whether it be fit for us to joyn in or not: and when we know the

the Prayers beforehand, we can joyn with the Miniſter and Congregation, though we hear not every word is read. And the briefneſs of the Prayers, being compoſed of ſuch weighty and comprehenſive Expreſſions, helps more to true fervency *than long Prayers, though the novelty and variety may more work on* mens Fancies.

3. *We have far more of the Fellowſhip and Communion of the Spirit in our Way, than in that which is ſet up againſt it. Firſt, we agree with the Saints of all Ages in* this, That the publick Worſhip of God is to be adminiſtred by a prepared Form, and not by the preſent conceptions of the Adminiſtrator: *For I cannot underſtand that either the Jewiſh Church or the Chriſtian did ever adminiſter their publick Worſhip in any other way (except what thoſe perſons did who were Divinely inſpired, as many were among the Jews, and in the firſt ages of the Church, who therefore were ſaid to prophecy when they uttered ſuch excellent Pſalms or Prayers Extempore:) of which this is a ſufficient demonſtration to me, That in the Jewiſh Synagogues all things at this day are adminiſtred by Forms, and in all the Chriſtian-Churches (that have not been accounted Enthuſiaſtical) the ſame Way was ever obſerved; or at leaſt,*

none can deny that it now is ſo in all the Chriſtian World, except thoſe Congreations *that are united in ſome odd opinion, and ſeparate from the body of Chriſtians; the onely conſiderable Body of theſe that ever admitted the other Way of adminiſtration, being the* Scots *formerly, and the* Engliſh *in the late Diſtractions: but on many accounts that admiſſion cannot be eſteemed an orderly Settlement, or excuſe them from Schiſm, though it were by the prevailing party. Now ſince it hath ſcarce ever been known, that in matters Sacred, and of long Cuſtom, great alterations have been made, but with great Oppoſitions and Commotions; I conclude that if in the beginning of the Jewiſh Worſhip in their Synagogues, or of the Chriſtian Worſhip in the publick Aſſemblies, Prayers had been ordinarily uſed to be made in the* Extempore *way (except by inſpired perſons, as before) that Way could not have been altered, ſo univerſally as it was, to the uſe of Forms, and yet we have no notice of the ſame, either in Hiſtory or by Tradition. But not onely in that we uſe a Form, but we uſe ſuch Forms wherein we have the moſt Communion with other Chriſtians that is poſſible in the very words we ſpeak; we uſe the* Pſalms of David, *which as they have ever been a part of the Publick Worſhip of* Jews,

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ſo alſo of Chriſtians: *the* Te Deum *hath been uſed very anciently, and received of abundance of Churches into their publick Liturgy; ſo the* Creeds, *and the* Collects *before the Epiſtles and Goſpels; and the* General Confeſſion *and* Abſolution; *the* Gloria Patri; *and moſt parts of our Service, which is made up of the moſt approved and generally-received Forms of Prayer that could be found, with accommodation to the preſent time.*

3. *In the uſe of the Common-Prayer, we have Communion moſt fully with the Chriſtians to whom we are united under one Government, which we call the* Church of *England; and with all that Congregation that we preſently joyn with in publick Worſhip: whereas in the other Way we have no certain Communion but onely with the Miniſter, becauſe we are not ſure that any one in the Congregation approves of all he ſays, nor it may be can we neither; and it is poſſible the Miniſter himſelf may ſpeak that, for want of premeditation, which he on ſecond thoughts may not approve himſelf. So that there cannot be ſo full Communion of the Spirit in that Way as in ours.*

These things I have thought fit to hint, to beget a good opinion in the minds of men, of our eſtabliſhed Order for the publick Worſhip of God. But I would not be thought to de-

ſpiſe any that have a true love to God, and deſire to honour and glorifie him in ſuch a way of Worſhip as they think moſt acceptable to him, what miſtakes ſoever miſinformation and prejudices of Education and Converſes may ſubject them unto. And I hope thoſe that differ from me, will not reproach my fervent deſire to promote Piety in the Way I beſt approve and that which I am many ways obliged to chuſe before any other. And if what I have written would perſwade them to make a honeſt trial, (not byſtanding at gaze to ſee what we do, or ſitting by as unconcerned in the Worſhip we offer by the Common-prayer, while they only wait for the Preacher they deſire to hear, but) by joyning heartily with us, according to the advice of this Paper; I do not doubt but they would ſoon leave wondering at my fervency in this Way. But if ſome ſhould through miſguided Zeal, or for the intereſts of their Party, fall foul on me for commending what they ſeek by all means to deprave, I am content to ſuffer as my Saviour did, while the Reproaches of thoſe that reproach God *(in condemning what by the Laws of Nature, and Examples in Scripture, he approves)* fall upon me. *And if thoſe, that approve this Way of Worſhip, be made hereby the more fervent and devout in attending thereupon,*

upon, I ſhall rejoyce in my labours and ſuffe-rings for their ſakes. And I hope they will be ſo, when they conſider, that in this Way, Devotion is not ſubject to be abuſed by the ſubtilty of ill men, as it hath been by ſuch on both ſides that differ from us: That here is no diſcouragement given to the weak and baſhful, by exemplifying a way of Devotion that is above their reach; nor any temptation to the bold and ſelf-conceited to aſpire, to their own ſhame, and the diſturbance of the Church: That therein nothing but principles of Truth, that tend to Piety, Charity, Obedience to Superiours, Meekneſs, Moderation, and Peaceableneſs among our ſelves, are poſſible to be inſinuated into our minds: That hereby we ſhall be greatly aſſiſted in holy Meditations, (while our minds will be ſtored with abundance of excellent matter for the ſame) and in educating our Children religiouſly, in keeping our Families in unity and order, and performing the Worſhip belonging to the ſame; and many other great benefits that we ſhall experience in a devout attendance on the daily Service of God in publick appointed by this Church; by which means they will alſo be more confirmed in their love hereunto, and become examples to others, who will be more effectually drawn to their duty, by obſerving

the practice of this Way of Piety, than by disputations about it. And it seems to me, that nothing is more like to preserve this Church against the designs of its Enemies on both hands, than such fervency of true Devotion in those that profess themselves the Children thereof: The effecting of which is the design of the ensuing Advice both to Readers *and* People.

WHile this Sheet was Printing, I was told by a friend, that he heard the Learned Dr. *Beveridge* (in a Sermon on *Titus* 2. 12. *March* 26.) declare, That the import of the word *Worship*, was expressing Honour and Respect by bowing the Head and Shoulders; and that this action, as it had anciently been used in sacred Offices to signifie our adoration of Almighty God, so it is most fit and decent in the exercises of Religion now. I was much pleased that the judgment of so excellent a person, publickly declared, just at the coming out of this Book, (which I am sure he had not the least knowledge or intimation of) gave countenance to my Undertaking in this Preface.

Since that, I hearing the said Doctor read Prayers at one of the Lent-Sermons at

at his Church, it ſeemed to me ſuch a perfect Exemplification of what I adviſe in the Book, that I might ſeem to have learnt all from his practice (though I never heard him before). And I have great hope, that the example of one ſo eminently Pious and Learned, of ſo excellent a Temper, and ſuch unwearied Labours in the Miniſtry, may do more toward introducing ſeriouſneſs and reverence in Divine Worſhip, than theſe Papers can do themſelves: wherefore I have ventured (without his knowledge) to propoſe his Example in conjunction with my endeavours; humbly begging his pardon, if he be offended to have his Name mentioned by ſo unworthy a Pen.

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concerning Divine Worship.

at his Church, it seemed to me such a perfect Exemplification of what I advise in the Book, that I might seem to have learnt all from his practice (though I never heard him before). And I have great hope, that the example of one so eminently Pious and Learned, of so excellent a Temper, and such unwearied Labours in the Ministry, may do more toward introducing seriousness and reverence in Divine Worship, than these Papers can do themselves: wherefore I have ventured (without his knowledge) to propose his Example in conjunction with my endeavours; humbly begging his pardon, if he be offended to have his Name mentioned by so unworthy a Pen.

Advice

SOME CONSIDERATIONS Offered to Readers and People.

Directions for READERS.

HE that will perform this Service as he ought, muſt firſt be prepared with true Devotion in his Mind and Spirit.

Two things are needful for the explication of this. *Firſt, that the expreſſion of Devotion is a neceſſary part of Worſhip.* Secondly, *that it will be difficult for the Reader to make ſuch Expreſſion, if he have not real Devotion in himſelf.*

For the firſt, I ſhall only obſerve, that it is the very nature of Publick Worſhip, to be an outward expreſſion of ſuch affecti-

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ons of our Souls as are due unto God alone; and such an expression as is most unto his Honour and our own and others Edification. This, I think, no man will deny. And for that reason our Liturgy for this Worship is fitted to express a great humility and fervency in supplicating the Divine Majesty, as the Spring and Fountain of all our comfort; and a great joy and exultancy in extolling his greatness, and praising his goodness, as the perfection of our Felicity; and also to be accompanied with actions suitable thereunto. And he that reads the Prayers with a rambling hast, without such due expressions of Devotion in the manner of his Speech and Actions, quite alters the nature of the thing, and spoils the design of it.

Every man of any sense, can discern the indecency of reading such words as [Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us] with such a manner of speaking as signifies but little Devotion and fervency of mind. And so they may also of saying the *Gloria Patri*, and *Te Deum*, &c. without such cheerfulness of Speech, and reverent acts of Adoration as become the same. Neither can we think, that we ho-

honour God by any words we ſpeak, if we do not appear fervous and devout in pronouncing the ſame: nor will it at all edifie our ſelves or others. For words do not work here as Spells and Charms, but as rational Inſtruments that ſignifie the belief and affections of our Souls; which they cannot do, but by being ſo pronounced, and accompanied with fit actions as aforeſaid. So that upon theſe reaſons the Reader is obliged to the expreſſion of Devotion in his performance of this Service.

But beſides, he that is careleſs in making ſuch expreſſion of Devotion in reading the Prayers, doth very much to prevent the converſion of Infidels and Papiſts, to excuſe the Nonconformity of all kind of Separatiſts, and to encourage the Prophane in their neglect to attend theſe Sacred Offices.

To explain this, I muſt intreat the Reader to conſider, that notwithſtanding the confuſion of Tongues, there is one univerſal Language underſtood by all Mankind, high and low, the ignorant as well as the learned: And thoſe that know not the meaning of the words we ſpeak, or can well perceive whether we ſpeak Sence or Nonſence, yet by this can give account

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of what we say or do, as to the general tendency thereof. And this language consists in the Tone of our Words, and Mode of our Actions; by these they know whether a man means Love or Hatred, Anger or Good pleasure, Honour or Contempt, in the common conversation of this life: and so in the matter of Religion, they know by these, whether a man, being in the Church, means the adoration of a God, or a phantastick observation of persons or things there present; whether he means *a natural delight* in exercising his Gifts and natural powers, and in attending to the Musick of Words, Voices, or Instruments, (for there is no great difference, if no more be meant) or a *Spiritual employment of his mind upon God, and the things of Religion, as his chiefest joy.*

And this kind of Language, (for so I here call it) as it is understood most generally, so it works most powerfully on the minds of men, and disposeth them to believe what it expresseth, more than any Rhetorick of words can do. And though these expressions, as well as that of Words, requires some caution for the right understanding them, and may be abused by Hypocrites, to cheat and deceive the world;

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yet ſince, according to mens underſtanding of them, (and till they are convinced of the Hypocriſie) they do incline and affect their minds, men are to account themſelves concerned to make ſuch expreſſions for their conviction and edification; and that the rather, becauſe elſe the Souls of Men will be betrayed to thoſe that lie in wait to deceive by ſuch falſe appearances. And it is not a thing arbitrary, and at mens liberty, whether they will uſe theſe expreſſions or not: For ſince they are ſo ſignificant of our adoration of God, or fervency in our Prayers to him, and exultancy in his praiſes; we muſt be obliged thereunto, by vertue of the Commands of worſhipping God, of ſo praying and praiſing as is worthy of him; beſides the many Examples of this in Scripture. And indeed, the Minds of men are ſo apt to be inclined by theſe, that they will ſcarce believe we truly mean the Worſhip of God, except we expreſs it by ſuch ſigns. Now to apply this to the preſent purpoſe.

All Nations, according to that knowledge which naturally they have of this, have inſtituted and practiſed ſuch Expreſſions of their Honour and Reſpect unto the God they worſhipped; and the more

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the *Papists* have declined from the substance of true Piety, the more they have endeavoured to keep up the reputation of it, by outward signs of Devotion; and all *Sects*, as they have formerly, so do they still make the appearances of extraordinary Devotion, the means to introduce their Errours and Schisms. Now taking this for granted, that it is part of the Law written in the hearts of all men, that whatever is acknowledged to be God is to be worshipped and adored; and that as the Name of God is great and dreadful, so his Worship should be awful and serious; and that they all understand by the means forementioned when it appears to be so; I say, on such premises we may conclude that be our Religion never so good, neither Papists nor Sectaries will ever be inclined to consider it, nor brought to embrace it, while they perceive a defect of these Expressions of Devotion in our most solemn Offices of Divine Worship, and whilst they think they out-do us in a matter they are so certain to be good and well-pleasing to God, and profitable to men.

And I believe there can scarce be assigned a more probable Cause then this, of the great averseness both of *Papists* and *Separatists*

ratists to joyn in our Common-Prayer: For both these have great appearances of Devotion in their several Ways: The *Papists*, in their frequent bowing, and other acts of Adoration; the *Fanaticks*, in their seeming fervency and seriousness in Extemporary Prayers: And these latter (in whom we are most concerned) are necessitated to some kind of seriousness and intention, as that without which no man can pray in that Way with any tolerable sence and method; and many, who with greatest intention and seriousness can scarce do either, are the more obliged to a greater fervency, at least in shew, in calling on the Name of God, with seeming earnestness; and to use his Titles and Attributes over and over, and all to cover the defects of their invention. But this however looks like the Expression of a great Devotion, and is so understood by the unwary multitude. If therefore they perceive no Expressions in our Way that bear proportion to the same, it is impossible but they will prefer theirs before it; and hence they generally argue, that they are not bound to joyn in a Way of Worship that is worse, when they have opportunity to have Communion in a Way that is better.

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Now the main thing in which it is better in their opinion, is this, that they perceive in the Miniſters of their Way a great ſenſe of Gods inviſible preſence, and a great ſeriouſneſs and fervency of mind in their Prayers to him; which they cannot perceive in our Way, when the Prayers are read without ſuch Expreſſions of Devotion, as I here affirm to be neceſſary.

And then it encourages the profaner ſort in neglecting theſe holy Offices: For when they ſee the *Readers* of the Prayers ſo ſlight and ſuperficial, and to expreſs ſo little ſeriouſneſs and Devotion in Reading, they will never think themſelves guilty of any great ſin in being ſlight and careleſs in hearing, or very indevout if they never come to hear them at all. Theſe things ſhew a neceſſity of expreſſing Devotion in reading the Prayers. But,

Secondly, *This men will very hardly do if they have not the truth of it in their own Souls.* 'Tis true, men may very eaſily diſcern by natural Reaſon, the decency of humouring words with a *pronuntiation* ſuitable to the matter they contain, and joyning therewith a fit and comely *portment* of the Body; and they may know by common obſervation, that as the

is Praise-worthy, so it is of good Report among men: And so it may be thought, that in compliance with their own Reason, and to gain applause among men, *Readers* may well enough compose themselves to counterfeit Devotion in performing the Office of Common-prayer; and that, although they have none of the truth of it in themselves.

I confess, for my own part, I think a counterfeit Piety so much better for the Church than a profess'd Formality, that I wish the Prayers were devoutly read, on what account soever it be done. But when I consider how Errour hath weakened the respect that should be had to Devotion in the way of Common-prayer, and observe the great slightness and general formality that is too common in hearing it, I am afraid that this will prevent *that consideration* in most *Readers*, and quite inervate the force of such arguments; so that if men have not a great Devotion in themselves, they are more like to be ashamed than inclined to counterfeit it: For when they see that men generally think they have acquitted themselves very well in the matters of God's Worship, if they do diligently attend to what the Minister

niſter prays and preaches in the Pulpit though they little regard what the *Readers* do in the Desk; *Readers* will think it little concerns them to regard it neither and ſo they are apt to haſten the Prayers out of the way, to make room for that which they ſee is chiefly intended, viz. the Sermon. But now if we may ſuppoſe a *Reader* to deſign this, we may find reaſon to think that it is much harder for any one in this caſe to perſonate the man he is not, than in any other that can be named: for the ſenſe of an Omniſcient Being, who is eſpecially preſent, and requires *truth in the inward parts*, abhorring all hypocriſie and diſſimulation, and that more peculiarly in the Offices of his immediate Worſhip and Service; I ſay, the ſence of this, will be apt to beget ſuch a dread in their minds, as will hinder their attention to the right performance of a counterfeit Devotion. For certainly, as nothing is more helpful to the moſt decent expreſſion of Devotion (where it truly is) than the lively ſenſe of Gods Preſence ſo nothing can be more apt to diſcompoſe the mind that deſigns not at all to expreſs but onely to counterfeit Devotion, than this. Again, mens defect of true Piety

oft betrays them to groſs Vices, which not onely impreſs a guilt on their minds, but alſo make them conſcious, that all that know them will judge their ſeeming Devotion to be but a kind of Pageantry; and this will very much increaſe the difficulty of the thing. So that I think I may conclude, that he which would read the *Common-Prayer* well, ought to be prepared with true Devotion.

But here I muſt inſert a Caution, that I do not approve of them that make a ſcorn of the appearances of Devotion in ſome *Readers*, becauſe they are reported (it may be truly) to be often guilty of intemperance in drinking: For I believe, notwithſtanding *that*, they may be ſincere. *There is no man that lives and ſins not:* And there is a great deceitfulneſs in ſin, and this deceit operates moſt on the perſons where it moſt prevails; and therefore I have often obſerved, (and ſo have wiſer men) that ſome perſons whom all the Town have marked for covetous men, would not believe themſelves to be ſo: and ſo it is with Spiteful, Rageful, Froward, and Revengeful perſons, and many others. And it may be ſo with theſe.

And though Intemperance (the ſin oft-

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neſt inſiſted on) may ſeem to the Objectors (and many others not inclined thereunto) to be much a greater vice than the fore-mentioned, yet it may not ſo ſeem to them that are guilty; and alſo they may think that their ordinary meaſures, though greater than others, is no ſin; and their lapſes into ſuch meaſures as they cannot deny to be Exceſſes, and to diſguiſe them (as all vices in ſome kind do) may be but infirmities, and as ſuch be pardoned by the mercies of the Goſpel, on the exerciſe of their daily Repentance. And though I think (as I ſaid) that there is much Cheat in this, yet while they believe their ſins to be conſiſtent with a ſtate of Grace and profeſs and practiſe a kind of Repentance, (though not ſuch as will obtain their Pardon) I ſay, in ſuch caſes I believe their expreſſions of Devotion may not be charged with Hypocriſie: For they may truly mean to adore, ſupplicate, and praiſe God; and it may be the more truly, because they think he will not exact ſuch obſervances as they think themſelves unable to perform. And I am afraid, that ſort of men who moſt complain of this *Reader* hold ſome Principles that give too much help to that vain hope whereby ſuch men

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cheat themſelves to their eternal ruine; and while they blame others, ſin deceives in this matter, even themſelves. For it is a great cheat to think, that becauſe men do amiſs in ſome things, God will accept nothing that they do; and as great, that men may commend nothing in ſuch: For, as it is evident, never any did any thing well for God, but it was accepted at his hand, unto ſuch purpoſes as were meet, and tended to draw them farther, and not diſcourage them. *Nebuchadnezzar*, *Ahab*, *Jehu*, and many more, are inſtances of this: And all wiſe men, and ſome Inſpired ones, have commended whatever of Vertue or Piety they found in the worſt of men: *Paul*, for inſtance, in the *Jews*. Therefore I conclude, though ſome *Readers* who perform this Service well, and make fit expreſſions of Devotion in their outward behaviour; I ſay, though they may be often guilty of Exceſs and Intemperance, yet we cannot condemn them of Hypocriſie, nor ought to diſcourage them in what they do well: but our Duty is by all means to *admoniſh them daily*, and to convince them of the *deceitfulneſs of their ſin*, that they be not *hardned* by it; and perſwade them of the

neceſſity of univerſal Repentance and Obedience, as that without which God will never accept them into the embraces of his Fatherly love, however he may forbear them ſome temporal Judgments, and give them ſome temporal Bleſſings; much leſs will he bring them to his Heavenly Kingdom: Nor can the true Children of God and this Church maintain ſuch intimate Converſes with them, nor ſhew ſuch brotherly kindneſs to them, as to ſober Chriſtians. Nor ought the Church to continue them in her Communion, if they do not ſpeedily reform and amend their lives. But yet we may not decline their Miniſtration, nor make any Schiſm in or from a Church on their account, or condemn them of Hypocriſie in their expreſſions of Devotion.

But becauſe I would not be thought hereby to excuſe ſuch men, or give them any encouragement to preſume, I intreat them to conſider, that the Evangelical Precepts of *Perfection* are plain and cogent: The Grace vouchſafed is *mighty and powerful*; and to thoſe that will *fight* manfully, the victory is certain; every one that *ſeeks* as he ought, ſhall find *a way of eſcape* out of every temptation; *for God will not ſuf-*

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ſer us to be tempted above that we are able: If we will *reſiſt the Devil*, *he will fly from us*; if we will *walk in the Spirit*, we *ſhall not fulfil the luſts of the fleſh*; for *the Spirit that is in us, is ſtronger than he which is in the world*, or than the moſt importunate luſts of the Fleſh. Therefore it is onely our willingneſs to yield, that makes us eaſie to be overcome: and he that thinks otherwiſe, diſhonours the Grace of God, diſcourages vigorous Endeavours after that *Perfection* which is the *mark* we ſhould all aim at, puts the Conſcience on the Rack, or, as the Prophets phraſe is, *ſtays long in the place of breaking forth of Children*, enjoying no eaſe and content in his mind, and prevents himſelf of the higheſt Joy in the hope of Eternal Life: Beſides, he is an offence to his Brethren, tempts them to *forſake*, if not *abhor* Gods Altar, and prove *Separatiſts* from the beſt Church in the world, and neglect their attendance on the moſt ſolemn and edifying Form of Divine Service; and many more miſchiefs which are conſequent unto an indulging themſelves in that unmanly vice I here treat of. Wherefore I earneſtly beſeech all *Readers* to break off all evil Cuſtoms of this kind, and to endeavour a perfect

Temperance and Sobriety. I have been long on this Head, becauſe I think it of greateſt weight; I ſhall be brief on the reſt.

3. Being prepared as before, he *muſt endeavour to carry a ſober Gravity in his Countenance*, as becoming his ſenſe of approaching the Divine Preſence, in the moſt ſolemn Exerciſes of holy Worſhip; And alſo the knowledge of this Office, that he is Gods Embaſſador to his people, and their Spokeſman to God, (for ſo is every *Reader* rightly Ordained, as well as the *Preacher*; and in reading the Scripture is a Miniſter of the Church, he ſpeaks from God with the greateſt Authority) he ſhould therefore ſuppreſs in himſelf all timerouſneſs and baſhfulneſs, and carry a decent Majeſty and gravity in his Deportment and Countenance.

4. He muſt make thoſe *ends* to which the ſeveral parts of this Service are deſigned, *to be his own*: He muſt endeavour in reading the *Sentences of Scripture*, and the ſolemn *Preface* at the beginning, to compoſe the minds of the people to greater ſeriouſneſs and true penitence. By reading the *Abſolution*, to confirm their hopes of Mercy and Pardon (but without preſumption

ption.) By reading the *Prayers*, and repeating all parts, of Praiſe and Thankſgiving, and the *Reſponſes* and mutual provocations to Devotion, *&c.* he muſt earneſtly intend not onely the expreſſion of his own holy affections, but to excite the like in others. There is a vaſt difference between the bare reading the *Prayers*, and this manner of ſpeaking to God and man thereby, making the words as if they were our own.

5. He muſt endeavour, by a clear Voice, and diſtinct Pronuntiation, to make himſelf underſtood of all, and by a treatable Speech to make it eaſie for the people to follow him, eſpecially in thoſe parts of Worſhip wherein they are to joyn their Voices: But yet not ſo ſlow neither, that many ſhould run before him in repeating the *Prayers* and the *Belief*, as people are apt to do; which ſeems to me a very indecent thing, and an affront to the Miniſterial Office, which is always to lead in the publick Duties of *Religion*. And in repeating the *Pſalms*, he ſhould make ſuch obſervation, that his Speech may bear proportion with the generality of the Congregation; and that there be no pauſe between their ending one Verſe and his be-

ginning another, but that he come in with them at the laſt word; which makes this Exerciſe more like *Pſalmody*, the thing for which it is intended; wherein the people do much want to be well inſtructed, for this would turn their prejudices againſt this manner of reading the *Pſalms* into a great Devotion, and make them have a great delight therein, as a thing which hath moſt of Heaven of any thing that is done here on Earth.

6. In the reading the *Solemn Prayers*, he muſt put on the greateſt gravity, and outward expreſſion of humbleſt Reverence and Devotion; this being one principal part of Divine Worſhip, wherein we apply our ſelves moſt immediately to God himſelf, and make the neareſt approaches unto his Throne of Grace. And he muſt labour to excite the ſame expreſſions of Devotion in the People, (as by his own Example, ſo) by the affectionate pronunciation of theſe words appointed thereunto, **Let us pray**: than which nothing can be better ordered, to diſtinguiſh between the *Solemn Prayers* we offer up to God, and thoſe we make in the way of *Pſalmody*.

Eſpecially *in the repetition of the Lords Prayer*,

Prayer, I earneſtly recommend the moſt devout Reverence and Fervour. We cannot but know, that as God hath greateſt regard to that, as the compoſure of his dear and onely Son; (his eternal wiſdom appearing in our fleſh) and the *Catholick Church*, guided by the Divine Spirit, hath ever had it in great veneration, as the inſtruction of her Lord and Saviour in the moſt principal part of her duty, and declaration of her *Catholick Unity*: So every Miniſter of God and his Church ſhould ſhew his great eſteem thereof, by the moſt ſolemn and devout manner of repeating the ſame. Beſides, in honour of the Author, and for the excellency of the matter, and the comprehenſiveneſs of the words (as well as in conformity to God and his Church) this is required at their hands. And I inſiſt particularly on this, becauſe I have obſerved, that many *Readers* having this Prayer more perfectly by heart than any of the reſt, they ramble it over with a greater haſt, and have leſs care to expreſs that Devotion which becomes this Solemn Exerciſe, in reading that than any other; the amendment whereof I humbly deſire of them.

And becauſe I have a great deſire that this may be amended, I ſhall here adde ſomewhat to what was ſaid before. I have obſerved ſo great a proneneſs in all, even the moſt Grave and Devout, to ſay this Prayer faſter than is meet, and without due Expreſſions of their ſenſe of the Majeſty of God, who is in Heaven, though our Father in Chriſt Jeſus, and of the great concern of thoſe things moſt briefly expreſſed therein; that I have in my thoughts inquired a little into the cauſe thereof, which ſeems to me to be this: That this Prayer being the firſt thing that we teach Children in the Exerciſe of Religion, there is not that care taken to make them ſay it diſtinctly and reverently as it ought, but they are ſuffered to do it with ſuch Rambling haſt, and without any regard of what they are about, that it begets an ill habit by long cuſtom, which is ſo ſtrong, that all the powers of Reaſon can ſcarce overcome it; for elſe it were impoſſible but that thoſe men who are exceeding grave and intent in the Prayer they make themſelves, ſhould ramble at ſuch a rate when they come to conclude with that our Lord and Maſter hath made for them; and in all Offices of our Church,

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(who would have none to want that which is the Sum and Subſtance of all our Prayers) this ſhould have leſs of Gravity and Devotion in the repetition than any of the reſt. I cannot but impute this to an ill habit that almoſt all men get in their Childhood, in this matter of ſaying the Lords Prayer; and upon account hereof, I make it my earneſt Requeſt to Parents, and eſpecially thoſe of the Female-Sex, (who have uſually the charge of hearing their Children ſay their Prayers) that they will teach them, and often call upon them to ſay deliberately and diſtinctly what they ſpeak in this holy Office, but eſpecially the **Lords Prayer**: the want of this care, cauſeth moſt men, yea, Miniſters, to have ſo ill a delivery, that it is very prejudicial to themſelves and others, and a diſhonour to the holy Offices they perform, and hindrance to Edification, eſpecially in Miniſters. And 'tis this that would ſeaſon their tender years with a ſenſe of God and Religion, which would never go out. Some Veſſels never looſe the ſavour of that which firſt of all is put into them, eſpecially if it ſtand long; and if Children were firſt taught a right manner of performing their Devotions, and kept con-

ſtantly to it, while under the tuition of their Mother, they would retain the effects of it through their whole lives. And we ſee by ſad experience, the neglect of this not onely is cauſe of the habitual defect fore-mentioned, but betrays them to ſome ill Habits, that make them a grief to their Parents all their days. And I have hope, if Mothers were but conſcious of their duty herein, it would make them more wary of giving way to theſe frothy or froward humours, and that inordinate concern for little things, which indiſpoſe them for the ſame, and more willing to put on the ornaments of the inward man of the heart, which inables them thereunto, by giving them that reverence and reſpect with their Children without which it can never be effected.

I hint this, 1. becauſe (as the welfare of Mankind depends very much on the good Education of Children, ſo) their good Education will be moſt effectually begun in the well performance of this duty: for in teaching them to ſay the Lords Prayer devoutly, they will have occaſion to diſcourſe to them of the glory and preſence of God, of the awe and reverence we muſt have for him; of his abdiſpo-

diſpoſing Providence, and our dependance on him, *&c.* which are the Principles of all goodneſs, and alſo of the great indearments of our Bleſſed Saviour, and of the excellency of his perſon who taught this Prayer; whereby they will be diſpoſed to true Chriſtianity. And this foundation being laid, it will be eaſie to build them up in all Vertues.

2. Becauſe I believe, that as Formality hath for the moſt part its beginning from the ill saying this Prayer, ſo it is moſt like to have its ending by our learning to ſay it aright; and he that can be devout as he ought in this, will be able to perform all acts of Devotion as becomes him. 'Tis the opinion of wiſe men, that Chriſt and his Church hath therefore thought better to teach us to pray, by preſcribing us Forms, than by giving us a Directory for the matter of Prayer, and leaving the compoſure to ourſelves, becauſe no laborious Exerciſe of the Memory or invention ſhould hinder the free and vigorous Exerciſe of Devotion; and that theſe Forms are uſually brief. (except thoſe for Faſts, which for a peculiar reaſon are longer) leſt that vigilant and erect attention of mind, which in Prayer is very neceſſary,

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should be wasted or dulled through continuance, if the Prayers were few and long, as Mr. *Hooker* hath it out of *St. Augustine*. Now when men pervert these ends, and because they are not necessitated to be intent, by being put to study their Prayers just when they make them, or to remember what they studyed before, therefore they will take no care to be intent at all, but say their Prayers as a hireling doth his work, as fast as they can, that they may be at leisure for that which they take more pleasure in. And because they have these brief Prayers very perfect, their Devotion is the more imperfect; this is a very unworthy requital of the care of Christ and his Church: and how justly may such persons be given up to such Errors as have drawn many into Fanaticism? as, That Forms of Prayer are the bane of Devotion: The Lords Prayer is no Form: The way of Extempore Prayer is the onely acceptable Service of God: And to pray by the Liturgy, or other Forms, is unlawful; and such like.

Let me therefore once more intreat the care of Parents in this matter, that they will, first by their own Example, in saying this Prayer most distinctly, gravely, and de-

devoutly, and in the moſt reverent poſture in their Family-Worſhip, and then by inſtruction ſuitable to the Capacities of their Children; and by the exerciſe of Parental Authority, bring them once to a good performance in ſaying this Divine Prayer by themſelves, (which might be eaſily done if men had a mind to it) and then bring them to Church with them, and make them joyn with the Congregation in that Prayer, firſt, in a devout poſture, and with a diſtinct and audible voice, (and this they can be taught very young) and this will beget a deſire in them to joyn in the reſt, a diligence in learning to read, and a good pronunciation in all things: and their concern to make their Children devout, would prevent another (that in the Church ſeems very indecent; and I mention it at the requeſt of one much offended thereby) which is, a concern that their Childrens Hoods and Cloaths, ſit in the beſt manner; and be kept clean; which makes them more buſie about theſe things in the face of the Congregation, than about their Prayers: which I hope will ſeem to themſelves ſo unfit when they conſider it, that a word will perſwade them to reform it. But to return to my purpoſe.

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7*ly.* He that *reads*, ſhould not onely obſerve to do it in ſuch poſtures as the Church hath ordered; as ſtanding or kneeling, in the parts of Worſhip proper to each; but alſo with ſuch natural actions, as lifting up the Eyes or Hands, *&c.* which the Church hath not ordered, becauſe they are ſo obvious to the reaſon of all Mankind, as meet expreſſions of the inward Devotion of our minds; and ſuch as are due to God by the very Law of Nature: and they are indeed ſo natural, that it is ſcarce poſſible, for a man truly devout, to forbear the uſe of them. And it ſeems to me a thing wonderful, how Satan hath blinded the minds of men profeſſing the beſt Religion in the world, that they do not more plainly perceive the decency of ſuch acts of Devotion, nor more generally practiſe them.

8*ly.* He ought alſo to make ſuch fit Pauſes where the people are to change their poſture from kneeling to ſtanding, that they may have time to riſe up, and compoſe themſelves for the acts of Adoration, eſpecially before the repeating the words of *Glory* wherewith we begin the Office of Praiſe and Thankſgiving.

9*ly.* He ought alſo to give to each part of

of the Service the proper accent or measure of Voice belonging to the same: For it is not seemly that all should be read in one Tone; but those parts that are for *Instruction*, wherein he speaks to the people, should have one manner of reading; the *Prayers*, wherein he alone speaks for them, another; and those *Psalms* and *Prayers*, wherein they speak with him by turns, another. He that hath no understanding of this, nor doth observe it as it ought to be, can never *read* well.

10*ly*. It is also fit to give an Emphasis to some words in Reading, for the better expression of the devout affections which they may be supposed to excite. But some *Readers* have accustomed themselves to a kind of devout Tone which puts an Emphasis on Words where none is required; which plainly shews an affectation of Devotion where none is: Whereas nothing shews well in the Ministries of Religion, but that which appears to be natural, and the true effect of a devout Mind, directed by sober Judgment. But this, of all other, is most indecent in the repetition of the *Psalms* and all Alternate readings, because the people can observe no Concord in this, as they may when it

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is read with an even Voice, and without such long Pauses as such kind of Tones are usually accompanied withal.

11*ly*. And it is very convenient, that in *Reading* those things that the people are least perfect in, the *Reader* should take most care to speak distinctly and audibly; which I have often observed they do not: The reason seems to be, because the care of *reading* right, what they are least used unto, takes off from the regard they should have to read so that all may hear. The things I mean, are the *Collects* which are proper to several days, the Prayers to be used on several occasions, and the Chapters that are read out of the *Apocrypha*, &c.

12. Though it be a great advantage to this *devout manner* of *Reading*, to be so perfect, that he need not have a continual eye on his Book; yet until he be so, the *Reader* is not to venture on his memory alone: because mistakes are very indecent, and discompose the Auditory.

13. He ought also to make careful provision that all things be ready look'd out beforehand, that there be no cluttering of leaves in the midst of the Service.

And here I shall humbly offer to the con-

consideration of the Governours of Choires in Cathedral Churches, the Reformation of a great Disorder, that I suppose proceeds from the neglect of something of this kind. I have observed my self, and heard many complain, (some out of Devotion, others in Reproach of our Service) that the Singing-boys are so rude and indecent in their Behaviour, that it makes that Service seem more like a carnal Divertisement, than the solemn Worship of Almighty God: The occasion whereof seems to me, to be the neglect of due care, that all the Singing-men and Boys know before-hand what is to be sung, and have it, every one, turned down ready in their Books: for the chief occasion of their talking to the Singing-men, and among themselves, is about this matter; and their being so used to talk in the midst of the Prayers, begets a profane Spirit in them, and is such an excuse for them, that they are ready to talk and laugh together, on other accounts, in the very face of the Bishops and the Masters of the Church: which hath given great offence to many; and, I believe, the suffering this hath been one great cause of the contempt of that Service among the common people, which

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makes the Reformation thereof the more needful. I was lately told of an Order in some *Lutheran* Churches, whose Service consists chiefly in Singing the Psalms of *David* to the praise and glory of God; & Songs of love and honour to our blessed Saviour, composed by excellent persons among themselves, they have twice a day Assemblies for this Service; and that all may know what is to be sung, there is a Table hung up at the entrance of the Church, where it is written down what Psalms and Songs are appointed for the day; and the people (coming early to Church) go first to this place, and take notice what they are to sing, and look it out ready before the Service begins. Such an Order in our Choires would prevent the indecency fore-mentioned, as also the Boys running up and down with Books to tell what Anthem is sung; which is also very indecent.

Neither is the care of cleanness and neatness both of Body and Garments to be neglected. The reason of the Judicial Laws for the Washings and curious Garments of the Priests, which was for the beauty and glory of the Worship they were to perform, seems to me to infer this much

much at leaſt, That thoſe who adminiſter holy things, ſhould avoid all offenſive naſtineſs and ſlovinglineſs, and appear before God and the Congregation as becomes the Miniſters of the moſt holy God, and of the Church, which Chriſt deſignes to be *without ſpot or wrinkle:* and eſpecially in adminiſtring thoſe things which are more ſacred and glorious.

The obſervation of the great proneneſs of *poor Readers* to neglect *this*, hath perſwaded me of the convenient inſtitution of the *Surplice*, to teach them cleanlineſs, and cover their defects therein; which yet will not prevail with many to keep Themſelves clean, nor That neither.

Thus have I hinted ſuch things as ſeem to make for the Solemnity and Efficacy of Divine Service; and the contrary whereunto, I have either obſerved my ſelf, or heard others complain to be indecent: which I humbly offer to the conſideration of thoſe that are to read Publick Prayers. And I hope they will be moved the more to the exerciſe of their conſideration in this matter, when they ſee the people do take notice what is decent and what indecent in their performance; and concern them-

themſelves as much to have the Prayers well read, as to have excellent Sermons Preached. And upon ſuch conſideration, they will find far better Rules to direct themſelves, than any my Pen can offer.

And I might uſe ſome Arguments to perſwade all *Readers* to attend unto ſuch moſt ſerious conſideration of this advice; but I ſhall mention onely this for a Concluſion: That every one of them did declare (at their Ordination) *their belief that they were inwardly moved by the Holy Ghoſt to take on them this Office and Miniſtry to ſerve God, for the promoting his Glory, and edifying his People.* Which if they truly were, the ſame Spirit will certainly incline them to ſuch conſideration as is neceſſary to the well performance of their Office to thoſe great ends to which it is deſigned; and this is all I aim at in this Paper.

Adieu

Advice to the PEOPLE.

HE that will perform this Service as he ought, muſt be duely prepar'd for the ſame. Now theſe Preparations are either Moral or Natural. The Moral are, 1. That we rightly underſtand, and well conſider; that we compoſe our Minds to ſuch a frame as becomes the Worſhip and Service of the moſt high God, and his Son Jeſus Chriſt; and ſo that we may perform it as in the Fellowſhip and Communion of the Holy Ghoſt. He that thinks of nothing elſe at his going to Church, but of hearing ſome celebrated Miniſter, one that hath a rare *Gift of Prayer*, or *excellent Method in Preaching*, where he ſhall have his Mind ſtir'd up to good Thoughts, or his Fancy pleaſed with curious Notions, his Doubts reſolved in hard points of Divinity, and himſelf aſſiſted to defend his Opinions and Party againſt their opponents, and ſuch-like things: I ſay, he that hath onely ſuch thoughts at his going to Church, will never concern himſelf to be ſo ſerious and compoſed, and

and to put on such a heavenly frame of mind, as he that thinks *he is going to do the work of Angels; to adore and worship that Eternal Being that is enthron'd in the Heavens, and that Lamb of God who hath taken away the sins of the world, who is in the midst of that Thorne to celebrate their Praises; to make our common Supplications to God through his Son: And to witness our subjection to the Laws delivered by immediate inspiration of his blessed Spirit, and to act and exercise the Graces thereof in holy Communion*, &c.

And as this is evident from the nature of the thing, so is it apparent in the effects among men. For while these of the latter sort have always been concerned to approach the House of God with great reverence, and at their coming thereinto to be uncovered, and to bow down and worship, and to fall on their knees at their coming to the place of their station, to implore God's gratious assistance in the performance of this solemn and sacred Service; they of the former sort cry out of these things, that they are Idolatry, Will-worship, and Superstition, &c. And though not one of a thousand of them know the original import of those words,

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nor ſcarce what themſelves mean by them; yet are they extream confident in their own way of ſlightneſs and irreverence in approaching to Sacred Offices, (eſpecially in Publick, where it is moſt indecent) and in reproaching us for what we think to be our duty; the reaſon whereof, 'tis evident to me, is this; That they ſee no neceſſity of ſuch preparation for attendance on the Publick Worſhip, becauſe in their Way, they find themſelves as apt to be affected, by the Paſſions and Rhetorick, by the Voyce and Action of the Preacher, without ſuch preparation, as with it; and think it ſufficient to lift up their Hearts to God when ſo affected, but without any outward expreſſions of Reverence and Adoration, and that this is the Worſhip God requires: and then indeed there were no great need of ſuch a care to compoſe our minds for his Service. Therefore they think it needleſs that we do the fore-mentioned actions in our Way to that purpoſe, and for that reaſon load the ſame with ſuch opprobrious names as before-mentioned. I confeſs I cannot but wonder (though I know ſome will be very angry with me for it) at the little Exceptions that are made againſt theſe things,

which

which seem so very necessary and decent; and I hope, that (notwithstanding their great confidence) our oppolites herein, on serious thoughts, may come to have a better opinion thereof.

I intend no Disputation (for I pretend not to Learning) nor doth the thing require it: For every thing that is fit to be done is not fit to be disputed; because that would suppose a difficulty where there is none. But I shall propound a few things to be considered, to bring men to right thoughts in this matter.

1. That the belief of the invisible and *universal* presence of the most glorious and onely adorable Being, who hath made and doth govern all things, is one chief Foundation of all Religion.

2. That the belief of the *special* presence of his Glory and Grace, where the Offices of his solemn publick Worship are administred, is the chief reason of the meeting in Religious Assemblies for the performance of the same.

3. That the most express and intelligible acknowledgment of our present belief and sense of this his glorious and gracious Presence, is required of all the members of such Assemblies, both by the nature

the thing, and by Divine Revelation.

4. That uncovering the Head, bowing the Body, and falling down on our Knees, doth plainly signifie such acknowledgment, and that to the most dull and unlearned of Mankind; especially if they do but know that we meet together to worship God, as I observed before.

5. That because it may not be possible for them to mistake the meaning of that action, which is the chief cause of offence, our Custom is, when we bow down and worship, to do it towards the place where the Holy Table is. Now every man that will but enter into any consideration of this matter, must necessarily perceive, that if that action be done at all in the place of publick Worship, it cannot be fitly done any other way. For Quires, where it is most customary, (especially those I have seen) have one entrance at the end against the Communion-Table, and two others on the sides, over against each other. Now if a man at his entrance at the former, should think it better to face quite about, and bow towards the Door he came in at, than to bow right forward toward the Table, I believe he would make himself ridiculous to all the people; and so it

would be, if he prefer bowing towards the people ſitting on either ſide. Again, if two making their entrance at the Door on either ſide, ſhould chuſe to bow ſtrait before them, rather than to turn towards the Altar, can any think it would look ſo like an act of Divine Worſhip, as like their paſſing a Complement on each other? And if it ſhould be done the other way, there would be a greater likeneſs of civil reſpect to the Company, than of Religious Worſhip. And ſomething of like nature would be found in bowing any way but that in uſe; and that, however the entrance into, or ſituation of the Quires be. So that the onely matters to be diſputed are, whether it be lawful and fit, when we firſt come into the place purpoſely appointed, and preſently to be uſed for the moſt ſolemn Exerciſes of Divine Worſhip, for us then and there to make acknowledgment that we are ſenſible we are come to appear in the ſpecial preſence of God, and that, to give him the utmoſt Worſhip and honour we are able, and do this by humbly bowing our ſelves before him; whether not beſt that all do one way, and that way where there is ſomething in the very place that may

to mind us of Gods condescention to be so graciously present, but where is nothing that may so much as seem to be the object of our respect but Gods invisible presence onely. And they are things that seem to me to need no Disputation, as I said at first.

I know 'tis easie to multiply words on this Subject; but my intended brevity permits no more. I shall onely recal what I first began withal, To remember those I write to, that as it is their duty so to manage all their secular concerns and worldly business, that they may never be habitually unprepar'd for sacred Offices (as all are, that live a carnal and unrighteous life) so they ought at the time when they are presently to approach this special presence of Almighty God, whose Name is great and dreadful, and who will be sanctified by all that approach him in acts of solemn Worship; I say, then especially they ought actually to prepare themselves, by a voluntary composure of their Minds, and to attend the consideration of the glorious Greatness and amiable goodness of him they are going to Worship, and of his special presence in holy Assemblies; and a desire to express their own, and excite the

Devotion of others, to the honour of Almighty God. And I shall add this, that as they go to the Church, it will be very profitable to think of such sentences of Scripture as these: *Oh how dreadful is this place! this is no other but the house of God, this is the gate of Heaven. Lord, I have loved the habitation of thy house, the place where thine honour dwelleth. Oh how amiable are thy Tabernacles, O Lord of hosts! my Soul hath a desire and longing to enter into the Courts of the Lord, my heart and my flesh thirsteth for the living God. I will go unto thy house in the multitude of thy mercies, in thy fear will I worship towards thy holy Temple. Blessed are they that dwell in thy house, they shall be always praising thee. My Soul shall be satisfyed as with marrow and fatness, whilst my mouth praiseth thee with joyful lips. One day in thy Courts is better than a thousand. I had rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness.* Such Meditations will dispose us to that reverence and holy joy in God, as is meet to accompany us in the performance of this Service.

And this they are taught by the best Preachers, in his *Ecclesiast. Chap. 5. v. Keep thy foot when thou goest to the house*

God; and be more ready to hear, than to offer the Sacrifice of fools. Which place I the rather mention, because I have heard it perverted to a contrary sence, against this very thing; as if men ought hastily to run into the Church, and immediately fix themselves to attend to the Prayer or Sermon; and if we fall on our Knees to worship, and beg Gods gracious acceptance of our Service, and assistance to perform it as we ought, this is but the *Sacrifice of Fools.* Wherein briefly I observe these mistakes.

1. That the onely or chief part of Gods Worship in *Solomon's* time, was *Hearing of Sermons*; when indeed we have scarce any notice in Scripture that in the Temple there was any Sermons at all.

2. That this Custom which they condemn, was as ancient as the time of *Solomon* (which it may be they would grant a mistake, as being too much for its credit, if the whole strength of their Plea from the Text consisted not therein.)

3. That this was the onely or chief thing to which the name of *Sacrifice* was then appropriate: which I dare say they do not believe, (if ever it were at all called so.)

4. If that be meant by Sacrifices, that it must be the matter of the action, and not the ill manner of performance, that must denominate it the *Sacrifice of Fools*. For we know there were such things as are, in the most primitive and proper sence, *Sacrifices*, and that of Gods own appointment, which yet by ill circumstances might be made the *Sacrifices of Fools*. If any of these be a mistake, as I believe they all are, no proof of any ill in this Custom can result from this Scripture.

But it is not more certain that an ill humour in the Eye gives its own tincture to all Objects presented to it, than it is, that false opinions being once fixed in the mind, make men think all Scriptures sound the praise of their own Way, and the reproach of others. But if I might give the instruction which this Scripture affords, it should be this: That as the *Jews* of old were not to think it enough that they went to the Temple, and did their Sacrifices as was required, as to the matter of them; but ought diligently to attend to a due preparation and the right manner of performance, without which they would be accounted in the sight of God but *the Sacrifice of Fools*, wherein God

hath

hath no pleasure: So Christians now ought to take the same care, lest their slight and irreverent approach to the house of God, or any indecencies or disorders in what they do there, may render the Evangelical Sacrifices unpleasant unto God. These Sacrifices are those of our selves, and especially of our Bodies: for by words and actions we do the same thing that was done by the legal Sacrifices; I mean in this respect, that they were *Ordinances of Divine Worship*: But the difference lies in this; They were *Types and Figures for the time then present*, (as was the place where they were offered) and *ordained* by a positive Law; These the Natural and Eternal worship, founded in the unchangeable rules of Reason, and therefore called our *Reasonable Service*: this Service we perform when our Bodies are imployed in the forementioned acts of Adoration, Prayer, Praise, and other parts of outward Worship. But it is not these bodily Exercises and External appearances, being alone, that can profit us, (however they may in some respects honour God, and edifie men) because the good they do is by accident, and not of design, as to our selves; and therefore can no more profit us to our acceptance with

God, or increaſe my Piety, than what was there called the *Sacrifices of Fools* did them. And they are both fooliſh Sacrifices, becauſe not done from a right principle, nor to a right end, in which true wiſdom conſiſts much more than in the beſt manner of performance, if it be but in Maſquerade, and for ill or mean purpoſes, but they are more fooliſh if *undiuely* done, in a ſlight and irreverent manner; which they will be very ſubject to do, that are not ſo diſpoſed as before. Therefore we ought diligently to attend to the preparing our ſelves, both by general Converſion, & Pious Reſolutions before-hand, and by putting on ſuch holy affections at the preſent time, as may animate our Devotions, and direct them to a right end; alſo continuing our care, all the time of Divine Service, that we be not diverted nor diſcompoſed either by our inward thoughts or outward objects, but that the performance be according to our Preparations. And this is the thing to which I admoniſh, as our moral preparation for this Service. And I muſt adde one thing omitted before, that is very helpful to ſuch compoſure for this Service, which is That all perſons do endeavour to be in Church before the Prayers begin, that they may

may more ſedately approach the Divine Preſence, and perform the reverence due to him, and (without any diſturbance to themſelves or the Congregation) take their place in the Church, and compoſe themſelves as before. Certainly, it is a great advantage to a right performance, to do this: for when we come ſuddenly and haſtily from our worldly buſineſſes to Sacred Offices, it is hard to compoſe our ſelves as we ought, to do them well; but being at Church before-hand, where we are retired from the World, and are helped by the Magnificence and Beauty of the place, and our cuſtom of worſhipping God there, to think of his glorious Preſence, and fix our Minds on him by ſerious Meditations of his Attributes, Works, or Word, *&c.* I ſay, this is a mighty help to a right performance; then we may with more freedom make our Prayer to God for his gratious acceptance and aſſiſtance: and thoſe who are offended when we do it in midſt of the Service, can find no fault with us; and we ſhall prevent, as much as may be, the diſturbing the Congregation by clattering of Pews, & by diſordering others to get to our places, & calling the *Sexton* from ſerving God

to wait on us. And indeed, I have thought that ſort of men very unhappy in this, that they can have little time and compoſure to attend this Holy Office upon that account; which every one ſhould prevent as far as they can, conſidering they have Souls to ſave as well as we. But yet let not this, nor any thing elſe, prevent thoſe who are neceſſitouſly hindred, that they cannot come early, from coming at all; it is better to come but to the Bleſſing, than wholly to forbear: God accepts the will for the deed, when we can do no more, and ſo he doth a part for the whole: and by declaring our willingneſs to do what we can, we keep up a reverence for the Prayers, and gain our ſelves a ſhare with the reſt of the Congregation in all the Bleſſings ſought therein.

There is alſo one thing that I would adviſe, as a help to this, which is, that a certain time be fixed for the beginning of Prayers, for then every one can the better order his buſineſs, and watch the time that he may be ready; and where it is ſo, I know that men of great buſineſs may find time to attend daily at the Prayers. I have ſome great Examples near me, that I can ſcarce forbear to name, but that with-

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out leave I dare not. A Bell of a clear ſound, and advantageouſly hung, and rung ſome conſiderable time, will alſo be helpful in this caſe.

Secondly, The natural preparations are, *An ability to read diſtinctly that which we are to read, and to ſay perfectly by heart the daily Pſalms and Hymns; that we may perform our part with the better grace.*

'Tis certainly a thing moſt evident to any that will conſider it, that what is to be done in the ſight and preſence of Almighty God, and eſpecially when it is to be done moſt immediately for his Glory and Honour, ſhould be done in the moſt excellent manner that is poſſible; and therefore it will need no proof to thoſe that believe what I have already written on that Subject, that this which I adviſe is a great and moſt concerning duty. And I the rather inſiſt on it, becauſe I have obſerved many who profeſs to be great approvers of the Common Prayer, and all the Orders of our Church, yet ſeldom or never read their part of the Pſalms, or joyn in the Repetition of the *daily Hymns and Reſponſes*: which I impute to their great careleſneſs in this matter. And many that do what is here required, do it ſo ill, that

that it is apparent they want some excitation to their duty hereabout.

I shall therefore intreat all that are defective herein, to employ their leisure hours to practise a more perfect and punctual way of Reading; which will be a thing of credit and use to them otherwise, as well as here. I have sometimes been present, when men of good Quality and Estates have taken upon them to read some Pamphlet in a Coffee-house; but read at such a pitiful rate, that a man could scarce make sence of it, or be ever the wiser for hearing it: which is a reproach to them among wise men; for whatever the defects of their Education have been, it might easily have been supplied by their own diligence, if an inordinate love of Company and other Divertisements did not make them too much to decline profitable Retirements.

And I would intreat all Parents and Masters to consider the obligation that is upon them in this respect, to look that their Children and Servants do the same. We owe not onely our selves, but all ours, to the honour and service of Almighty God: And if Children were taught, as they should be, their duty to worship and

praise

praiſe God in the publick Aſſemblies, and encouraged therein by the example of their Elders, it would be a mighty Argument to perſwade them to learn the moſt diſtinct and graceful way of Reading. I have been much pleaſed to ſee the good ſucceſs of this care in ſome Parents that are well affected to the Common Prayer, whoſe Children read their part of the Pſalms with a better grace than many Men. And when they do attain to a perfection herein, it will beget a great delight in that heavenly Exercise, and make them long to attend the Prayers; and this doubtleſs will be a mighty antidote againſt Prophaneneſs and Schiſm, and implant in our minds that Doctrine whence a holy Life cannot but ſpring.

II. That being prepared as before, we ſhould endeavour our ſelves to perform our part of this Service in the beſt manner we are able.

There are ſome things which I have obſerved in the performance of the People, that ſeem to be very indecent: As firſt, That they ſpeak when they ſhould hear; repeating together with the Miniſter, (and often before him) the *Prefatory Admonition* wherewith the Miniſter is to begin this Ser-

Service; and also the *Absolution* which he gives after the *General Confession*; the *Commandments*, and many other things; which is by all wise men held very improper and indecent.

The Church hath ordered some things to be said after the Minister, with great advice. As, 1. The *General Confession*, wherein we solemnize that Repentance that gives us admittance into the reconciled state; and makes all our Services acceptable to God. And there is this great advantage in the conjunction of all in that thing with the Voice, as well as the Heart, That the professing of our Repentance in that manner, hath all the circumstances that may make it satisfactory and obliging, at least as far as the Church can provide in the case satisfaction. For herein every one doth as it were accuse, judge, and condemn himself before God and the whole Congregation, for sins contained under the general heads therein mentioned (the particular instances whereof are onely fit to be repeated in secret Confession to God himself) and if he do it seriously, with a Devotion suitable to the Words, it is to me a more satisfactory sign of penitence, than the enlarged Confessions

ſeſſions uſed in the other Way; wherein ſome, (to ſeem fervent, or to make themſelves ſo) run into the enumeration of ſins beyond due meaſures, being, as I think, beyond what the Congregation in general can be ſuppoſed (though Chriſtians of a ſort inferiour to themſelves, at leaſt in their own judgment) to be ordinarily conſcious that they have been guilty in. And 'tis alſo obliging: for this ſhould be a mighty argument againſt returning to ſin when we have ſolemnly confeſſed our folly and guilt therein before God and the Congregation. For having as it were called God and Man to witneſs the truth and ſincerity of our Repentance, it will be a high aggravation of our careleſneſs, if we ſuffer our ſelves eaſily to be drawn to ſin again, and that either in omitting our Duty, or committing Iniquity in any kind: and it will engage every good man to *watch and pray, leſt he ſhould enter into temptation*, and be hurried into the ſins for which he ſo condemned himſelf.

The 2d. is the *Lords Prayer*; which (becauſe it teacheth the formation of the affections and deſires of our Souls in the moſt excellent order, and to the higheſt perfection that is poſſible, and compre-

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hends the heads of whatever is to be soug
at the hands of God with greatest brevi
and plainness) is necessary to be learned
all, even from their first attainment of th
use of Reason and Speech; which th
Church cannot better provide for, than
by engaging them always to say it after
the Minister: and besides, it is a decla
ration of our Christian unity, and a renun
ciation of all Heresies and Schisms, as far
we know them: And we do greater ho
nour to God and our blessed Saviour,
repeating that Prayer in the most solem
and triumphant manner; and every one
by a great fervency and devotion there
doth most effectually edifie his Brethren.

The 3d. is, the Repetition of the
Creeds; a thing so useful to implant the
brief sum of Christian Doctrine in the
memories of all, and to declare our com
mon joy and exultancie in the belief and
profession of those truths upon which the
hopes of our common Salvation is built
as also to assist the production and growth
of the blessed fruits and effects of our Faith
by a daily cherishing the Root; which we
do by this solemn profession, and the re
newed consideration that we should joy
with it: I say, a thing, in these respects

(besides many other) that may be thought so useful, that all good men must needs commend the wisdom of the Church in ordering the same.

This is all of that kind in the daily Service, (to which this discourse chiefly relates) and in these things it is very commendable to say after the Minister; but now, if those that are naturally loquacious, finding a delight in saying what they should, remit the Exercise of their consideration so far, as to say that they should not; here is a fault that ought to be amended; and I am sure on serious thoughts they will freely incline so to do, that love our Prayers. For they will easily perceive, how indecent it is for them to say after the Minister, where he is supposed to speak to them either by way of Exhortation, Consolation, or Admonition, and that the People should absolve the Priest, as much as the Priest absolves them; this hath great absurdity, and on that consideration will, I hope, readily be reformed.

'Tis true, in the Conclusion of the *Absolution*, when the Minister speaks to himself as well as the People (as the result of his declaration of Gods pardoning mercy to the penitent) to exhort that we should be-

beseech him to grant us true Repentance and his Holy Spirit, &c. we may very profitably joyn with a soft Voice, *Lord grant us true Repentance and thy holy Spirit, that those things may please thee which we do at this present*, &c. (And this will supply a defect which some complain of, *viz.* That there is in our Service no preparatory Prayer:) For being now presently to begin the most immediate act of Worship in the words of our blessed Lord, and to joyn with the Heavenly Host in Hallowing Gods Name, and to proceed to all the rest; it is meet that we prepare our selves with this humble desire, that God will assist the sincerity of our Repentance, and bestow on us the grace of his Holy Spirit, that the performance may be well-pleasing to him, and the effect profitable to us; and also rendring us more pure and holy in the remainder of our lives, and so securing our admittance into his Eternal Joys at the end thereof.

2. As the former custom of saying after the Minister where we should attend and say nothing, seems indecent; so it seems as much, if not more so, when the People say before him what they should

ly after him: and this appears to be a disorder on the fore-mentioned account, That it is an invading his Ministerial Function; for he is to lead and guide the people in all the publick Offices of Religion, and neither to follow their humours in the manner of his Prayers (if he were in other respects to order them as he pleased) or to follow the measure of their Voices, (where the words as well as the matter is prescribed) though in both respects, Ministers are fain sometimes to depart from their right. And as I have known in former times many that used the way of Extemporary Prayer before their Sermon, onely to humour the people, when in their own judgment they much prefer'd the constant use of a well-composed Form; so I know some now, who do read the Prayers very fast, and that beyond what the solemnity of the matter can bear, onely (as I charitably hope) because they see the people so subject to this disorder of running before them; which they know not how to remedy otherwise; or because some hate to be long at Church. But besides this, there are other ill effects of this custom, in respect of our selves and others: For it much hinders the devout operation

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of the mind, which is much assisted by hearing the matter first spoken by the Minister, and fixing on the intent consideration thereof; on which account we speak afterwards with much greater fervency and affection; as every ones experience will witness, that will but try the thing.

And again, those that have so accustomed themselves to speak before the Minister, are at a far greater loss to say a *Prayer*, or *Penitential Psalm*, (which is sometimes ordered on Fasts, *&c.* to be said with the Minister) than those who are rightly practised in the other way, which makes it easie to say, very decently, all things after the Minister as we never heard before. For if we attend well unto the main of the Sentence which we are to repeat we shall be able to guess at the Conclusion; so that we need not stay till he hath quite done before we begin, but have so as to say all right, yet may come in with him in the conclusion, as is most decent. And this would make much for the solemn performance of the Service on extraordinary times; wherein now, for the most part, onely the Minister and Clerk are Speakers, and the Congregation sit and look on; which to me, shews very ill.

But further, I have heard some complain, that come over from the *Nonconformists* to our Church, and attend our Prayers, That this is to them a most offensive disorder, and that it tended very much to distract their Devotion, when those that sit by them thus ramble over the Prayers, and are at the end before the Minister is half way; and I believe it cannot but give some disturbance to the Minister himself: I am sure it hath been no small offence to my self; so that I could hardly forbear telling them of it, but that I considered it required more sedate discourse than that season would afford: And this was one chief cause I engaged in this work; and I hope those who have not considered this matter, will be perswaded, by what I have written, to order themselves better for the time to come.

The 3d thing is, that the people generally answer the Minister, especially in the *Responses* and *Psalmody*, with too soft a voice; and are so little heard, that it hath seemed to me (coming into the Church whilst that Exercise was performing (as if the Minister read a Verse, and then stop'd a while and read again, the people being so little heard; especially if the Clerk be ab-

abſent (as he may have often occaſion to be, where Prayers are read every day. This ſeems to me very unſuitable to the nature of that Exerciſe, wherein we are to declare our Joy and Exultancy in God and therefore in ſpeaking, as well as ſinging, we ſhould *lift up our Voices, and praiſe him luſtily and with a good courage*, as it is *Pſal.* 81. 1. And in many places the Scripture exhorts to a great cheerfulneſs in this Exerciſe, and to do it with loud and exalted Voices. And if we did ſo, it would make it ſhew like another thing than it doth in the way I reprove, and would render it more laudatory and honourable to Almighty God, and more pleaſant and comfortable to our ſelves; and it would alſo remove the offence that ſome take againſt it as Unedifying, ſo that it is onely on that account, becauſe they cannot underſtand half the *Pſalm* through the imperfect murmur of the people in repeating it. For if every one ſpake as loud and plain in repeating his Verſe, as the Miniſter doth in repeating his, (as they ought to do, if they would have it appear like *Pſalmody*, or an Office of Praiſe) there would be no cauſe for the Complaint by theſe, nor by thoſe that

not read, who might be helped by the next by-ſtander to perform their part without it, or at leaſt underſtand as much as if the Miniſter read all, and be more edified in that holy Joy which this manner of reading is apt to beget.

And I wiſh alſo, that people had the art to ſpeak in ſome kind of Concord with the Miniſter, either that their Voices might be Uniſons with his, or a Fifth or an Eighth from it: For there is a *Speaking* as well as *Singing* together, that is very harſh, by reaſon of a diſcordancy in the Voices of thoſe that perform it. And if men that have underſtanding in this matter, and good ſtrong Voices, would ſet themſelves to do their part, it would ſoon bring the Congregation to a better performance. And why ſhould they not think themſelves concerned ſo to do? Is there any Exerciſe in the world of a higher nature, or more immediately deſign'd to the Glory and Honour of Almighty God? Beſides, it is done as in his ſight and preſence, and therefore to be done with a manly courage, and the beſt skill we are able. And nothing can be more exhilerating to pious minds, than to have communion together in celebra-

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ting the Divine Praiſes, in repeating the Hiſtories of his wonderful Works; nor more edifying, in provoking one another to worſhip, fear, and obey him, *ſpeaking to our ſelves, and teaching and admoniſhing one another*, as the Apoſtle exhorts, *in Pſalms, and Hymns, and Spiritual Songs, ſinging with grace, and making melody to the Lord in our hearts*, *Eph.* 5. 19. *Coloſ.* 3, 16. For the gracious Harmony which we find in our Souls between our Reaſon and the truth of the Divine Revelations, our Affections and the infinite goodneſs and ſuitableneſs of the objects therein propoſed, eſpecially as theſe powers are renewed by the Holy Ghoſt, muſt needs yield an unſpeakable delight to our ſelves; and when we *make melody to the Lord*, by exerciſing the Graces of Faith, and Love, and Joy, and Hope, within us, and ſing to him by expreſſing them to the ſence of others, by this ſolemn, ſerious, and joyful manner of ſpeaking; we *teach and admoniſh one another*, & by ſuch pleaſant converſation in repeating thoſe excellent parts of Scripture, ſweetly inſinuate holy Doctrine, teaching one another to follow God and his Saints, whoſe vertues and bleſſedneſs we celebrate, and admoniſhing one another to take heed

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leſt we have any fellowſhip with the wicked whoſe vices we condemn; and alſo remember their woful downfals, as enſamples to warn us to repent, leſt we periſh alſo.

Now this being ſo pleaſant and profitable an Exerciſe, why ſhould not all good men endeavour to revive the credit thereof, by the moſt excellent manner of performance? Certainly it had never been in the power of Satan or his Inſtruments to have brought into contempt this Angelical Exerciſe, if men had not remitted their care in this reſpect.

For our praiſing God, and communicating the delights of heaven-born Souls in this Way, is ſo accommodate to the capacity of all, deſcending to the very meaneſt, without abating the delights of the greateſt, that it is ſtrange any ſhould not like it. I have known ſome Families, that for many Generations have been ſo defective in the way of artificial ſinging, that no one perſon of them could ever ſing the Tune of a Pſalm in any tolerable manner; yet theſe can praiſe God with the Congregation in this way of repeating the Pſalms by turns; and Children may be much earlier taught to do it ſo, than in

any other way. And yet it is no abatement of delight to others that are more skilful in Musick: For the way of Singing which is now most commended, is but a melodious kind of Speaking; and all Graces that hinder the understanding of the Words, are quite out of fashion. So that here is a delight that offers it self most early to be the felicity of Humane Nature, anticipating the base and bruitish delights of Sense, that press upon us for entertainment on the account of their being pleasant and necessary, before we can well discover the slightness of their pretences thereunto. And also this pleasure loseth not its Relish in Old age, but still continueth its force and power, to counterwork the insinuations of all contrary delights of that state, as far as they may be prejudicial to the true spiritual felicity of our minds and spirits.

And I perswade my self, that if persons of age and honour, and those that have some excellency of Art, would but design and endeavour to make the best of this way, they would find great satisfaction to themselves thereby, and also would beget an ambition in the younger sort to do worthily in performing their part of this hea-

heavenly *Psalmody*; and youth being so encouraged, would soon conceive such a pleasure as I have before spoken of: And this (in conjunction with other appointed means) would mightily facilitate the work of their true Conversion, engaging them heartily in that spiritual Combat against the Enemies of their Souls, and that serious prosecution of true and endless felicity, to which we obliged them by Baptism. For it is so evident, that Life without Pleasure is an empty name, and little more desirable than Death, that *David* lamenting in his own person the deplorable miseries to which man in his best state in this world is subject, asks the question, *Wherefore God hath made all men for nought?* And yet the Apostle tells of some who *lived in pleasure*, that they were *dead while they lived*. Whence we may conclude, that Man is a Creature capable of two sorts of Pleasure; Mental, and Carnal; and that these do for the most part militate against each other: and if carnal Pleasures prevail, and get the possession of our Life, we are said to be *dead* in respect of our minds and spiritual part: But if the delights of the Mind once take place, and become our employment, then the Body is said to be

dead by reaſon of ſin, as *the Spirit is life becauſe of righteouſneſs*. So that it is of mighty avail to cheriſh theſe Spiritual pleaſures, and depreſs thoſe that are carnal, eſpecially in the beginning of our life; as that upon which the happineſs of the whole Life depends. And this, I think, may be done by a pious and prudent inſtruction in the fore-mentioned Duty, and by giving a good example to encourage the performance. I cannot give this matter the explication it requires: but I hope a word to the wiſe will be ſufficient.

Having hinted theſe things, to rectifie what ſeem'd to me amiſs; I ſhall now briefly repreſent that Behaviour which I judge moſt decent in the performance of theſe Sacred Offices. Firſt then, having a due ſenſe of what you are going about, *viz.* to approach the moſt glorious and dreadful preſence of the Almighty; and having compoſed your minds to worſhip him with that Reverence and Devotion you ought, and declared this by the ſolemn manner of your coming into his Houſe, and placing your ſelf in the ſtation wherein you are to perform your part in this holy Exereiſe; you are to fix your eyes

eyes on the Reader as the Miniſter of God, the Meſſenger of the Lord of Hoſts, ſent to call you to Repentance, with offers of Peace and Reconciliation, that you may eſcape his dreadful wrath, which none can endure or withſtand; which all the Hoſt of Heaven and Powers of Hell, as well as all the Creatures here on Earth, are ready to miniſter againſt impenitent and profane wretches. You are to ſtand up and attend ſeriouſly to the reading of thoſe *Scripture-Sentences* wherewith he begins this Service; wherein are declared, in the very words of God himſelf, the neceſſity of Repentance, and the certainty of Pardon and gracious acceptance to all that truly perform it.

You are alſo well to conſider the inforcement of thoſe *Sentences*, by his reading the *Exhortation* following; mean time reflecting on your ſelf with a due remembrance of your particular ſins, that you may be the better prepared to accompany him with a pure Heart and humble Voice in the *General Confeſſion* following. And this Confeſſion (as it is ordered) we ſhould make in the moſt humble poſture, which according to the uſe and cuſtom of this Country, is kneeling on our Knees;

which none are to omit, except hindred by bodily infirmity, or ſuch inconveniences as are ſometimes occaſioned by Crowds of people; and then they muſt take care to ſupply that defect by other expreſſions of humble Reverence. And we ought ſo to ſpeak in repeating the ſame after the Miniſter, that we thereby expreſs, that we verily believe our ſelves to be guilty (in many particular inſtances) of ſuch ſins as are confeſſed under the ſeveral Heads therein mentioned; and that we are heartily ſorry for the ſame, and earneſtly implore the Divine Mercy and Forbearance, and to be reſtored to his grace and favour, truſting to his Promiſes made to us in Chriſt; and with no leſs earneſtneſs deſire the aſſiſtance of his Grace, to inable us to live better for the future. This faithful endeavour to appear as humble penitents before God and the Congregation, will ſuppreſs the workings of *Pride and Self-conceit* (the Parent of all vice) and ſtrengthen the contrary Virtue, *Humility*, the Foundation and Nurſe of all Vertues.

In attending in the ſame poſture while the Miniſter, as Gods Herald, pronounceth *Abſolution* and pardon of ſins to the truly penitent,

penitent, that unfeignedly believe the Gospel of his Son, we ought to express a great Reverence of the Almighty (from whom he speaks) and also the most humble Thankfulness, and holy Joy for his rich Grace; which Grace is communicated to us by the Stewards of his Mysteries, and cannot be received in the contempt of their administrations, whom he hath impowred to dispence the same: And withal, earnestly begging (according to his Exhortation) that our Faith and Repentance may be assisted by the divine Co-operation, that we never fail of the same Grace for want of meet dispositions to receive it, nor neglect the improvement thereof at present or for the future.

When we have thus prepared our selves, we ought, with heavenly Joy and great Fervency, to joyn with the Minister and Congregation in repeating that Divine Prayer which our Saviour taught. In the beginning of it (which is Eucharistical, containing such Petitions as are for the immediate honour and glory of God) lifting up our hands and eyes with our voices to Heaven, we declare our Joy in God, and exultancy in his Praises. In the rest (wherein we supplicate things necessary for

our ſelves) we ſhould expreſs greateſt humility, in bowing our Heads and Bodies towards the Earth, as unworthy to ask ſo great things of ſo great a Majeſty, and ſpeaking with more lowly and humble Voices; until returning to the acknowledgment of his paternal Government which inclines him, his Power which enables him, and his Glory which engages him to be ſo good to his Creatures, and eſpecially his Children, we lift up our Hearts and Hands, and with more chearful Voices repeat the *Doxologie*.

After this, being to paſs to that high and heavenly work of praiſing God, the work for which chiefly we were made, and the excellent power of Speech given us; to which, while we continued innocent and happy, our mouth was ſtill opened, and we had freedom and power to perform the ſame; but Sin and Sorrow, Guilt and Fear, Cares and Vexations, have now even made us dumb to Gods Praiſes, and diſabled us for due celebration hereof: I ſay, in this reſpect we ought moſt devoutly to joyn with the Miniſter in the Reſponſe following the Lords Prayer, **Lord open thou our Mouths, And our Lips ſhall ſhew forth thy praiſe. O God make**

make ſpeed to ſave us, O Lord, make haſt to help us. And while we ſeek his Grace, we ſhould uſe our own endeavours to open our own Mouths, and lift up our Voices while we ſing his Praiſes, and to awaken all our powers, to a cheerful performance of the Service.

The *Gloria Patri* follows, at the repetition whereof we are required to ſtand; a poſture moſt fit in all manner of *Pſalmody*, and when ever we ſpeak or ſing praiſe and glory to God; but eſpecially in the publick Aſſemblies convened chiefly for that purpoſe. And in pronouncing theſe words of Glory, it would be very indecent to do it in any poſture that is leſs reverent. To ſit, is very offenſive to all that deſire to ſee this Service duely performed. And it is reaſon it ſhould be ſo; for theſe words intend our moſt immediate Addreſs to God, the ever-bleſſed Trinity in Unity, in the higheſt act of Worſhip; and ſo fitly do they ſerve to the Adoration of the Deity, according to the Faith our Religion requires us to have thereof, that the man that doth not expreſs the inward reverence and adoration of his mind, by the manner of his pronouncing them, and his deportm nt at that time, gives a ſuſpition

of a defect in his Christianity, or is much mistaken in the way of expressing the same. This erect posture of our Bodies, would mind us to lift up our Hearts, yea, and our Voices too, in giving praise and glory unto this blessed Trinity; whereas the other dispoſeth us to a defect in both.

Being next to proceed to praise God by the repetition of the *Psalms* of *David*, &c. the Minister (that he may mind us that it is not the ordinary reading those parts of Scripture for instruction, but the repeating them as an Exercise of Praise and Worship to Almighty God) is ordered to say, **Praise ye the Lord**; and the People to answer, **The Lords Name be praised.** In hearing and saying such words, we must excite and express holy desires, that we may so perform this Exercise, as may tend most abundantly to the Glory and Honour of Almighty God.

The Psalm with which we always begin at Morning-Prayer, is, **O come, let us sing unto the Lord**; and is most fitly chosen, both for mutual provocation to this heavenly Exercise, and also for instruction in the reasons thereof; and withal to perswade to the obedience of all his com-

commands in the whole course of our lives, which should be consequent thereunto; shewing in the conclusion the dreadful danger of not attending to the same: which excellent matter requires that we be serious and intent in repeating this Psalm, as that which will prepare and dispose us to be so in all the rest.

As for the *repetition of the Psalms in course* that follows, I have hinted what is needful before: onely let me remember, that none should take liberty to sit in that performance, except constrained by bodily infirmity; because standing is so much more fit a posture for the Office of Thanksgiving; and sitting was counted so indecent in the Primitive times, that the whole Service was called *Station*; and is onely indulged now for bodily weakness, (but not order'd) because of the great decay of Piety, which will not bear such strictness.

After the Psalms, a *Chapter* is read out of the *Old Testament*, that we may be instructed in the Doctrine of the Creation and Government of the first World, its Destruction and Restitution, the promises of the Messia, and procedure of Gods Grace in preparing men for himself; as also the correspondency of our Saviours

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Doctrine to that which God of old delivered by his Prophets; his agreement to the Types and Figures of him under the Law, and the accompliſhment of what *Moſes* and the Prophets wrote, in that which he was, did, and ſuffered: in ſuch, and many other reſpects, the reading thereof is profitable; and therefore all Talking, Gazing, and careleſs behaviour (too often ſeen at this time) ſhould be avoided, and we ſhould appear as diligent Auditors to thoſe Divine Oracles.

The inſtruction and reſpit we have had hereby, ſhould cauſe us to return with greater joy and cheerfulneſs to our heavenly work of praiſing God. For which we have next prepared the Evangelical Hymn *Te Deum*; the moſt excellent that ever was compoſed by man, and ſpeaks as much of divine Inſpiration as any thing (not acknowledged for ſuch) ever did; ſo fitted for divine Adoration, and apt to excite Devotion, and to miniſter moſt abundantly to the Conſolation of good Chriſtians, that even that alone (methinks) ſhould draw us to Church, if not withheld by great obligations. I do therefore moſt earneſtly recommend to you the moſt ſolemn appearance, and the moſt devout

vout acts of Worſhip, and the moſt plain, joyful, and reverent manner of ſpeaking, and what ever you can think becomes the repetition of thoſe excellent words.

The Adoration of our God and our Saviour by the foreſaid Exerciſe, cannot but diſpoſe us to hear the Doctrine of the *New Teſtament*, out of which a Chapter is next read; which, reporting to us either the wonderful Hiſtory of Chriſt and his Apoſtles, or their holy and incomparable Doctrine, cannot be too diligently and reverently attended to: And I ſhould think thoſe who have ſtrength of body, would do very commendably in ſtanding up at the reading thereof.

Then we are ordered to return again to the work of *Praiſing* God; which nothing but Carnality can ever be weary of. And the *Pſalms* here appointed, are ſuch as miniſter moſt fitly to the Joy conceived by hearing the glad tidings of the Goſpel ſent to the *Gentiles* (of which we were) as well as to the *Jews*; and therefore to ſhew that we have not *received that Grace in vain*, nor heard the Goſpel of it without diligent heed, we ſhould repeat that *Pſalm* devoutly and joyfully.

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The next that follows is the *Creed*, which contains thoſe matters in which all Chriſtians are of one mind, (which do *believe with their hearts to Righteouſneſs*) and of which all Chriſtians muſt make publick Profeſſion, that will *Confeſs with their mouths to Salvation.* We therefore, in one poſture (and with all our Faces one way it ſhould be) do with one mouth repeat that excellent *Form of ſound words*, which ſo excellently miniſters to the ſtedfaſtneſs of our Faith, our rejoycing in Hope, our unity in Love, and cheerfulneſs in the Praiſes of God and our Saviour; that no man, that conſiders it, could chuſe but ſtand up and bear his part with us; and he that finds no joy and elevation of mind in repeating the *Creed*, hath nothing elſe but a *natural* delight in hearing the moſt excellent Sermon, or raviſhing Prayer: For theſe can have no *Matter* that is more tranſporting; and if it be onely the *words* or *paſſion of the Speaker* that affects us, 'tis no *ſpiritual* delight. Let thoſe therefore take heed, that regard not to honour God, and expreſs the joy of their Faith, by a due performance in this matter.

After this, we return to the ſolemn duty of *Prayer*; which that we may perform with

with mutual Charity, and great Devotion, the Minister salutes the people with that excellent Option, **The Lord be with you**: and they return, **And with thy Spirit.** Which words, spoken with the holy affection they ought, are apt to beget such a disposition of mind, as will render the Prayers very acceptable to God, and edifying to one another. The Minister yet farther (to awaken all the powers of our Souls to this most serious business) is to say, **Let us pray**: which therefore we should compose our selves to do with all our might.

The *Response* wherewith we begin, **Lord have mercy, Christ have mercy, Lord have mercy,** serves most fitly to assist this endeavour of great fervency; and being repeated without it, seems very indecent, and a kind of *vain Repetition*: therefore remember this.

Then we renew the Repetition of the *Lords Prayer*; which Prayer certainly is of that excellency, that no Christian should think it too much to use it both in the beginning and end of this Service. And indeed, this is the very sum and substance of all our Prayers; and others are added onely for greater solemnity, and fuller

fuller explication: And therefore the oftner it is repeated, the more devoutly it ſhould be ſaid, and greater fervency excited: of which before.

To relax a little this great intention of mind, we have ordered a moſt excellent *Reſponſe*, wherein the Miniſter and People exchange ſome devout Ejaculations, for themſelves, for their Superiours, and Brethren: which as they mix ſomewhat of holy delight with fervency, ſo they greatly ſtrengthen the Bands of Chriſtian Unity.

The reſt of the time we ſpend in repeating ſeveral *Collects*, moſt excellent for the matter, and comprehenſive for the words; in praying for the King and Royal Family, for Magiſtrates and Miniſters, the Church and State, all Chriſtians, and all Men; and we give ſolemn thanks for Gods mercies to us and them: in all which we ſhould ſtrive to preſerve a conſtant intention, and true devotion of mind: and if to that end we accompany the Miniſter with our Voice, it ſhould be always with ſuch caution as I have expreſſed before; and ſo it may be very uſeful thereunto; and alſo it would make us perfect in ſaying the Prayers, which may be of great

great uſe to us in other caſes, beſides our joyning with the Congregation therein. But if men having got the faculty of ſaying the Prayers readily by heart, do let their Tongues run before their Wits, and ſay faſter than it can be thought they underſtand, or well conſider what they ſay; then they abuſe Gods good gifts. 'Twas greatly blam'd by the Apoſtle, that ſome of thoſe who had received the miraculous gift of Tongues, were ſo forward in the uſe of it, as that it hindred their due conſideration of the things they ſpake; for amending whereof, he propoſeth his own Example to their imitation, ſaying, *I will pray with the Spirit*, but yet ſo, as *with the Underſtanding alſo*; and I think there may be ſomething drawn from hence for our inſtruction in this matter. I take the liberty of repetition and inlargement herein, becauſe I have often heard this diſorder complained of, ſince the firſt Edition of this Book; and many wiſh the Reprinting of it for that very reaſon, that ſome may lend or give them to thoſe in whom they obſerve this, to rectifie their practice herein.

But in the whole performance, I earneſtly admoniſh all men to avoid ſitting, lolling,

ling, leaning, and all indecent postures, and to continue kneeling meekly and devoutly, if their strength permit. And I think men are too apt here to plead infirmity, out of indulgence to the Flesh, which should be taught to suffer something for the Honour of God, and interests of our Souls, which have suffered a great deal by its pleasures and passions: and I doubt not, the pain we endure to express our reverent Adoration of the Almighty in this his solemn Worship, shall be accepted as a part of that Mortification God requires, and of our Conformity to Christ and his Church; and no Christian that considers the great and most dolorous pain which in Christ offered himself in Sacrifice on the Cross, can think much to endure some little pain, that we may offer our Sacrifice of Prayers and Praises with that reverence which becomes us: nor can any man have that sense of the Adorable Majesty of the most High, when his Head and Elbows lie on the bench of his seat, as when he kneels in an erect posture with his Eyes and Hands lift up to Heaven. The actions of the Body have a great influence on the Soul; as well as, on the contrary, the Souls affections move it to

act. Besides the decency of this, which is so evident, that I may appeal to men themselves in this case, as the Apostle in another of the same nature, (being in a matter of indecency in Gods Worship) *Judge in your selves what is meet.* Can any man think it fit to supplicate the infinite Majesty of Heaven and Earth in any but the most humble posture of body, (which with us is Kneeling) or that we ought to sit on our Breeches when we sing or speak praise unto him? Certainly the power of Errour is very great, that it can blind the mind of man in a matter so evident and plain. But I trust that those to whom I write are not so deceived.

Yet I would not be thought to commend any such uneasiness, as is either against the due Composure of the Mind, or the good Estate of the Body: I know God will have Mercy and not Sacrifice, and prefers the due operations of the Mind before the most devout actions of the Body, (especially where they cannot be both in perfection, but the exactness of one necessitates some relaxation in the other) but there is an uneasiness that is so small, that it rather helps than hinders inward Devotion, and disturbs nothing but a

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lazie humour, or ill habit; things no way to be Indulged. But yet where there is such real infirmity as justly excuseth from Standing, Kneeling upright, &c. men should be careful that in what posture soever they be, they make such expressions of seriousness and Devotion, that it may appear to the Congregation that they omit nothing out of lazines, contempt of the Orders of the Church, or a profane Spirit.

I have now run over the daily Office of *Morning-Prayer*; and shall proceed no farther, because he that will observe what I have written in that, cannot be to seek in ordering himself aright in all the rest.

It may not be inconvenient in the Conclusion, to offer something that may help us to shew our Devotion in leaving the Church, as well as in coming to it and continuing there. It is said of the ancient Jews, that they went out of the Synagogues backward, that they might declare their unwillingness to leave Gods house, in which holy men have desired ever to dwell. And (however that way of expressing it may seem to some) I am sure there

there ought to be such affections in us as they would thereby signifie; and nothing we do that is contrary thereunto, can seem decent to wise men; and if peoples hurrying out of the Church as soon as ever the Sermon or Prayers are ended, be not apparently contrary to such affection, my conceit deceives me; especially, when they will not stay to take Gods Blessing along with them; I say Gods, for though a man pronounceth it, yet it is such a man, as is his Minister and Herald, the Steward of his Mysteries, whose words, as such, he will never suffer to fall to the ground, but will give them their effect on all that are meet subjects: and therefore to despise that glorious and mysterious blessing wherewith these holy Offices are concluded, shews great ignorance or profaneness, and little manners, and is an affront to the blessed Trinity, and to the Congregation met to do Worship thereunto.

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POSTSCRIPT.

ONe thing I have thought fit to add, as uſeful to the deſign of this Paper, which is, My humble Requeſt to Miniſters and Veſtries, that they will take care that fit and worthy perſons be put into the Office of Pariſh-Clerks; for that the defects of the people in performing their part of this Service, is chiefly imputable to this cauſe, that they have not a Clerk that is able to lead them in the right way of that performance: for if the people would but conſider, that it is the ſpecial work of a Clerk to be their guide in what they are to ſay and do in this Service, and make ſuch obſervation of him as they ought, he ſtanding ſo advantageouſly for the ſame, would bring the whole Congregation unto a good performance. Some perſons that may offer themſelves, and it may be the Pariſhes intereſt to chuſe, may have ſuch natural defects, that they can never be made fit for the place; and ſome are of ſuch a profane Spirit, that they will never ſet themſelves to ſtudy to do their beſt therein. Both theſe are to be rejected,

ed, whatever advantages the Pariſh may make by their election: for ſo ſacred a thing as the Worſhip and Service of Almighty God, is not to be ſubjugated to the ſecular intereſts of men: And it is a great reproach to any Pariſh, that to ſave themſelves a little charge in maintaining a poor Family, they ſhould employ a perſon to be guide to the people in this moſt ſolemn Office of Divine Worſhip, that is in any way a ſcandal or diſhonour thereunto, or unfit to perform it as he ought. And if any ſuch be already in the place, my requeſt is, that the Miniſter and Veſtry will uſe their Authority to reform them, and engage them to ſtudy the moſt decent and graceful manner of performance; and if that cannot be effected, to force them to admit the help of another in that matter, though they continue to do the Pariſh-buſineſs in other reſpects. I make this humble requeſt, becauſe I believe that a Clerk that was a devout man, and one that had a good command of his Voice, if he would ſet himſelf to ſtudy to excel in performing what is required of him, would greatly aſſiſt the people in the well performance of their part, and excite them thereunto.

AN

Application

To the Clergy and to the People.

To the CLERGIE.

AND now I most humbly beseech the Reverend Clergy of this Church, that they will not despise the advice of so unworthy a person. If there be not *Truth* in what I write, I desire not to be regarded; but if there be, *Truth* is a thing so Divine and Excellent, as not for my unworthiness, or for any defects in the delivery, to be rejected; especially, when it is Truth of the highest concern that can be imagined; that which concerns (and that most immediately) the glory and honour of the most High God, and his Son Jesus Christ our most holy Saviour; that which concerns the supream good of the best of earthly Creatures, and that with relation to his better part, and his Eternal State; that which

which much concerns the happineſs and well-fare of this Flouriſhing Church, and tends to its Unity, Sanctity, and Glory: That which concerns the diſcharge of your Great Duty to God and his Church, and is the beſt Return of the Benefits you partake from both; I ſay, when it is *Truth* of ſuch concern, methinks it ſhould be conſider'd, and that whoever it come from as the Inſtrument, ſince God himſelf muſt be acknowledged the Author.

The Worſhip and Service of God hath been eſteemed of all Wiſe Men, the chief of thoſe things wherein Men or Angels could imploy themſelves; 'Tis the Principal End of bringing men into Holy Orders, and of inſtituting Chriſtian Aſſemblies, the Greateſt Means of inducing that Super-excellent Principle of the Divine Life, that Evangelical Spirit which only can overcome our Vices, and ſublime Moral Vertues into Chriſtian Graces, and make our Good Works Seeds of Eternal Glory. This is the Prelibation of and Preparation for the unſpeakable Joys above: 'Tis this for which all our Noble Faculties were given us: 'Tis this that chiefly diſtinguiſheth us from Beaſts, and that more then the meer Shape of our Bodies, or ou

Natural Reaſon, and gives us the greateſt Likeneſs unto and Communion with the Angels. 'Tis the Worſhip of One God that is the greateſt Incentive to Love, and the ſtrongeſt Bond of Peace among Men, and among Chriſtians it becomes more ſo, when we Worſhip Him in and through One Mediator and Saviour our Lord Jeſus Chriſt.

The Natural Worſhip which was offer'd in the State of Innocency, the Superſtitious Worſhip of Guilty and Affrighted Criminals, the Typical and Pedægogical Worſhip of Moſaical Inſtitution, all theſe had ſomething of Excellency in them, nay, were the beſt thing the world had beſides: But the Excellency and Glory of Evangelical Worſhip is above them all, it far exceeds whatever elſe we can do in this Life, and is the Higheſt Felicity of the Life to come; Angels began it here on Earth, *Luke* 2. 13, 14. and ſhall rejoice to accompany us therein when we are in Heaven. A Man that hath the Power of Godlineſs in his Soul, is apt to ſay when he is at Church, as the Diſciples when they were on the Holy Mount, *Lord it is good for us to be here*, or as *David*, *Bleſſed are they that dwell in thy Houſe and are ever praiſing thee.* Theſe

These Things I have touched, that I might introduce this great Consideration, *That the most Learned and highly Dignified of the Clergy ought not to think it any abasement of themselves, but their great Honour to Read Common Prayer:* 'Tis not (as some would perswade us) the easiness of the Thing that can make it contemptible: There was no great difficulty in that which God requir'd of the Priests in the Services of the Temple, yet was their Office esteemed no small Honour; the reason whereof was, because they approached nigh to God in the Offices of his Solemn Worship: for as the Greatness of Gods Majesty requires that not every one that can do the Thing be admitted to perform it as an Act of his Solemn Worship, but that it be done by Persons Solemnly set apart thereunto; so the Consecration which men receive unto this Office gives them the chiefest Dignity and Honour that is to be found among Mankind; and all Nations ever had their Priests in highest Esteem (however they are scorned in this prophane age.) But then if their approach to God in the Offices of his Worship, which puts this Great Honour upon them becomes contemptible in their eyes, and they think scorn

of all but Preaching, I think they greatly err.

And when (through Bodily Infirmity or the Attendance on other Parts of their Miniſtry) they are obliged to imploy Readers, I think for the ſame reaſon, that they ought to take care they get ſuch as (at leaſt) do not ſcandalize that Service either by their wicked Lives or undecent Performance. To Perform the Publick Service of God in the Aſſemblies of his Servants, is too great an honour to be put on Fools or Vile Perſons: Certainly ſomething very conſiderable muſt be pleaded in excuſe of thoſe who profeſſing a great Zeal for Holineſs in their Preaching, are careleſs whether the Prayers be read well or ill, and imploy ſuch to read them that are a diſhonour to this Service. It cannot be ſufficient to ſay that theſe Readers are Poor Men, and that they have no other way to live, and that they imploy them out of meer Charity: For that Charity to Men which is againſt the Love of God, and a Regard to the Solemnity of his Worſhip, is an ill ſort of Charity: And ſo is that to particular perſons which is againſt the Edification of the Church: Nay, I am of Opinion it is no Charity to

those to whom it is shewed; for their ill Reading proceeding (for the most part) from their vicious lives, which hath destroyed in them that sense of God and Religion, which is the onely due preparation to a well performance of this Service (as I observed before) so long as they see that slubbering over the Service without that Seriousness and Devotion which their corrupt Affections cannot admit, and which for the reason fore-mentioned, they find it difficult to counterfeit; I say, whilst this will serve to get their living, they will not be so easily brought to Repentance, as if (being rejected of all on this account and brought to extream poverty) they were taught by the Rod to reflect on their folly, and to see the necessity of Amendment. Affliction is Gods way of teaching men to Repent, and I think men should not think to find any better. Therefore I wish that if Scholars will be prophane, they may know they must be poor; and none that have power would put them into imployment in the Church, or own them; but as they have nothing to do to take Gods Name into their mouths while they hate to be Reformed, and cast Gods Word behind their

backs. So the Church will not ſuffer them ſo to do, eſpecially when it is apparent they deſire it for a Secular Advantage, and to maintain them in a Vicious Life, and not of any deſire to Serve God and his Church. And I earneſtly pray that a ſtop may be put to the admiſſion of ſuch into the Miniſtry at the firſt, although I know 'tis extream difficult as things ſtand. And as our Church directs, ſo we have great need to pray at this time, *That God will ſo guide and govern the minds of the Biſhops and Paſtors of this Church, that they may lay hands ſuddenly on no man*, &c. which Prayer, will I hope, offend none.

Some there are alſo that do it thus ſlightly out of Erroneous Principles or Carnal Wiſdom, the firſt ſort think the *Common Prayer* a grievous Impoſition, and that they ought to be left to their liberty to Pray as they pleaſe; but becauſe the Rulers will have it ſo, they ſubmit to it onely to get their livings, or elſe for the ſake of *Preaching*; which being of ſo great neceſſity to mens Salvation, they think it muſt not be forſaken, though they are forc'd to accompany it with a defective diſorderly Form, (as they think ours is) and they hope their good intentions towards mens Salva-

Salvation will excuſe their uſing it, when they can do no better. But men thus minded will make what haſt they can to rid themſelves of what is burdenſome, and ſo ramble over the Service without that Devotion it requires, and plainly ſhew by their careleſs manner of Reading that they do not love the *Common Prayer*, though they are forc'd to uſe it.

My Opinion is, that men of this temper, as well as the former, ought not to be incouraged neither by the Church nor the Miniſters thereof, and that they need Repentance and Reformation to ſet them right in the Judgment of God and all Good Men; God will be Sanctified in all that come nigh him, by the moſt ſolemn decent and reverend Performance of the Offices of his Publick Worſhip; and this he can never be by men that are not fully perſwaded in their own minds of the goodneſs and fitneſs of the mode in which that Worſhip is performed. For doubts in this will hinder ſuch manner of ſpeaking and deportment as becomes their approach to that God who is Glorious in Holineſs, and Dreadful in his Praiſes. In that reſpect alſo, I think it may well be required by the Laws of this Church that

every one admitted to the Miniſtry there-of declare publickly their Aſſent and Conſent to all and every thing, *&c.* God himſelf doth require a full perſwaſion of mind concerning the goodneſs of that we do, eſpecially in weighty matters; and tells us that whatſoever is not of Faith is Sin, and he that doubts is damned if he does that he doubts of; and therefore the Church cannot be blamed in this Order: for ſuch Readers were better out of the Church then in it, for they ſcandalize the Excellent Service thereof, by their ſlight performance (and that far more than the prophane) for theſe ſeeming very devout in their own Prayers, People are apt to think their indevotion in the *Common Prayer*, declares that they believe it not to be the Worſhip of God, but ſomething to be read on condition to have liberty to Preach, and ſo it is no matter how it be done; and 'tis theſe that incourage that offenſive and indecent behaviour that I have obſerved in ſome, who though they are preſent at Prayers, yet never obſerve any thing that the Rubrick directs to be performed; but ſit and loll and ſtare about, and endeavour as much as they can to ſeem unconcern'd in what is done, till the Miniſter

ſter goes into his Pulpit, for whoſe ſake alone they came to Church, leaſt they be thought to approve the Prayers: theſe I fear, take the conceit that they do well in this from obſerving the ſlightneſs of ſuch Miniſters in Reading the Prayers, or at leaſt it prevents that conviction which theſe kind of men might receive from their devout and reverend performing the ſame. And I believe this, becauſe in thoſe Churches where the Miniſter is very devout in Reading the Service, I could never obſerve any ſuch behaviour; ſo that either ſuch people ſeldom come there, and I think (being like to give more ſcandal by their ill Example than they receive benefit by the Service) they were better be abſent then preſent) or elſe the power of a *Devout Performance* is ſuch, that when men are preſent at it, they cannot but be *ſomewhat ſerious and inclin'd to imitation.* I humbly intreat therefore that if there be any that are imployed in the Miniſtry of this Church (as I have cauſe to fear there is) that Read ill on this account, that they will reflect on the indecency and ill conſequences of ſuch practices, and as a Remedy hereof, that they will conſult the moſt learned and judicious that are devout in

the Way of our Church, for fuller Satisfaction in the Reasonableness and Excellency of our Service, that so they may Perform it more Reverently and Affectionately, to the Honour of God and the Peoples Edification; and this they will find to be more comfortable to themselves, and of better acceptance with all good men, then halting between Two Opinions; for it is evident, that were there any thing sinful in the performance, they ought not to have undertaken it at all; for Evil must not be done that Good may come: But if there be onely a defect of some degrees of Goodness in this Service, then Reason requires that they do not make it worse by an ill performance, but make the best of it that possibly can be for obtaining the ends thereof, *viz.* Gods Honour, and our Spiritual Consolation. Yet those that Read ill on the account of such Error, are more to be pitied and less condemned than those that do so out of a kind of Carnal Wisdom; yet such there are, and they are those who out of fear of Change are unwilling to seem Zealous and Devout in that which is condemned by a great Party of Men, especially if they be not unlike to be uppermost, and when

when they can ſtand as fair for Preferment in the preſent ſtate of things, in ſuch kind of indevotion as the moſt zealous; there may be many temptations of this kind among a People conſiſting of Parties, that bear an equal or near an equal Balance, and therefore the Conſideration is not to be deſpiſed. Men are apt to think they may ſerve God and Mammon, but it cannot be; 'tis true we may become all things to all men that we may win ſome, but in this they rather win us; if it may be called a winning, when fear that a Party may prevail, makes us indevout in what we own for the Worſhip of God; and that we ſhall never win them from their Errors by ſuch compliance is plain: for that the reaſon of all mankind muſt agree that men may not ſerve their own Carnal Intereſts to the prejudice of that Worſhip whereby God is moſt eminently Served and Honoured in the World: And whilſt theſe men acknowledg our Liturgy to be ſuch, none can approve their indevout performance, for fear of being eſteemed High Church Men, and of loſing intereſt in that they call the Moderate Party; nor will any of that Party ever be brought from the admiration of the *Ex tempore*

Way

Way by such kind of politique Readers. And I believe these men do also mistake their own Interests, I mean even in things Temporal; for the Pious of every Party do best like in all an hearty Zeal in the Way of Worship they use, and abhor such vile men as prefer their own Interest before Gods Honour. And now if Times should change, so that a man formerly Zealous in the Way of the Church of *England*, should see Cause to use any other that may be Established, I believe he would have as kind Reception among such as any that were afraid to be esteemed zealous for the *Common Prayer*, and they would be more apt to glory in bringing one such to their way than in the Conformity of many temporizers. And for those that are like themselves, and in all ways of Religion make Gain their Godliness, and onely follow Christ for the Loaves and Fishes, if they happen to have the Sway, they are for shutting out as many as they can, on any pretence, from sharing in the Benefits of the Church Order they are of, and think *the fewer the better cheer*, and they will find some way or other to exclude from preferment those that fared well in the times that were ill with them, whether they were zealous

lous or not, by such terms of Communion as they shall very hardly comply with: or lastly, if they have a Latitude beyond their reach in that kind, as we must conclude them Men of profligate Consciences, so it is ten to one but want of the fear of God will betray them to some vices that will spoil the comfort of all their worldly enjoyments, and make them less happy then the greatest sufferers for Nonconformity can be: or if Carnal Wisdom should so discern the inconsistency of such vices with this worldly happiness, as on that account they avoid them, yet the loss of the endless Joys of Heaven will detect the folly of such sinful indifference and carnal compliances.

I fear these kind of men will but deride me for all this, and be more hardly perswaded to be truly zealous and devout Readers than either the Profane or Erroneous, because they have less sense of the things of another Life and what relates thereunto, then either of them. Concerning the later there is no question, and of the former not much; for the cares of the World and deceitfulness of Riches, are before the Pleasures of other things, in choaking the heavenly Seed (*viz.*) The

Doctrine

ctrine of Eternal Life. For though Sensual Pleasures are of another Nature and have other Objects than Spiritual, and are therefore called *the Pleasures of other Things*, and upon that account must needs discompose the Mind and make it unfit to conceive the Delights and Pleasure of Communion with God and his Saints in these Holy Exercises, yet because we are many times uncapable of such Pleasures, and satiety oft turns to loathing, especially for a time, and helps men to see the vanity thereof; so that they may be disposed by good counsel at such a time, to turn themselves to seek Pleasures always Savory and Everlasting. But now these Lusts of the World (that is Covetousness of Worldly Riches) as they are more insatiable than those of the Flesh, so they have scarce any recesses: they follow us into our Closets, and to Church; accompany us when Sickness shuts us into our Chambers, and even on our very Death-beds; and nothing but the utter destruction of our Faculties can eradicate this Love of Money: These Lusts give us no time or composure for the Hearty and Zealous Service of God, but tho our Bodies be present, our Minds being agitated with thoughts about the World,

World, can intend nothing as they ought, that is done to the Honour of the Almighty and their Souls Health. Therefore Men of this Temper can very hardly be good Readers till they be converted; and their Converſion is ſo difficult as our Saviour hath taught, *Matth.* 19. 24. that it can ſcarce be hoped; there remains therefore, but this way to make them Read well, as to the profit of the People, That it become the Intereſt of their Profit and and Worldly Advantage ſo to do, becauſe they can no otherways find Entertainment into that Office by thoſe that imploy Readers: and this will make them Study it; and it may be, Do it as well to the Peoples Edification (though not to their own Acceptance with God) as the moſt Pious Men.

But on what Account ſoever it is that Men Read well, my humble requeſt is, That thoſe who Imploy Readers, will be ſure they do ſo before they Admit them to the Place, and not ſuffer themſelves by any Importunity, Intereſt, Relation, or any other thing, to be drawn to Accept an ill Reader, to the diſhonour of this Service whereby we Glorify God, and in which we enjoy the Higheſt and moſt Heavenly Delights

Delights in our own Minds and Spirits.

But for all this, I cannot expect that ſuch ſhould be obtained among thoſe that offer themſelves for Readers, as will not need the Inſtruction, Incouragement, and good Examples of the Miniſters to which they belong: And therefore my humble requeſt unto them is farther, That their greateſt Dignities, Riches, or pretence of Buſineſs or Bodily Infirmity, or their reſerving themſelves for long and earneſt Preaching (which I fear, God will not bleſs, when ſet up to the contempt of the Prayers) may not hinder them from Reading ſometimes themſelves, according to the good Orders of our Church, which they are many ways obliged to obſerve, and the more, for that they receive a large ſhare of the Dignities and Benefits thereof, but that once a Month at the leaſt, they do moſt Devoutly and Solemnly Read the Service of the Church in their own Perſons: that thereby the Readers may ſee they have a great love for the ſame, and be excited to do their Part the better in imitation of their Maſters. For certainly there is nothing will be ſo prevalent as the Example of thoſe on whom they have ſo great dependance (and a ſenſe that they ſhall please

and

and oblige them) to make Readers more ſtudious and induſtrious to do their Duty. And to this I alſo beſeech them to add one thing more, as that which will be of great avail to beget a reverence and good eſteem for our Prayers in the minds of the People, and draw them to attend more Conſtantly and Devoutly upon them; and that is, That the Miniſters of the Pariſhes will never omit (but when conſtrained thereunto) to be themſelves preſent at the Prayers, when ever they are read in their own Churches: And alſo that here in this City, where Churches are very near (in ſome of which Prayers are read twice a day, and in ſome once) that all the Neighbour Miniſters will come as often as they can poſſible, to ſuch Prayers. It hath been a great grief and offence to ſome good Men, as I have heard them complain, that they ſee ſo few Miniſters at the daily Prayers at Sr. *Chriſtophers*, a Church that ſtands moſt advantageouſly, to give Example and Influence to the City and Kingdom; where Prayers are read twice every day: and the Example of a devout Attendance and good Performance of Eminent Miniſters of our Church in that Place, would for ought I know, Influence the whole Nation unto a

greater

greater Reverence for the Publick Worſhip according to this Order. Others I have heard complain of the Miniſters retiring into the Veſtry all the time of Divine Service, as if they came to Church to Study and not to Worſhip, and were not as much concerned in the Common Prayers of the Church as the people. I know not what their plea may be in this caſe, but I have not been able by my own wit to excuſe them to thoſe that have blamed them for it: But the worſt complaint of all hath been againſt ſome, who will ſit in a Coffee Houſe before a Lecture, till Prayers be almoſt done, and rather let their Company be wanting to the Solemnity of God's Holy Worſhip, than leave a Pipe of Tobacco before it be ſmoak'd out, or not take their uſual Doſe of Tea or Coffee: I confeſs I have been much troubled to hear of it, and am more ſo to mention it, eſpecially thus publickly, if the thing were not notorious, and in no way that I know of, I can aſſiſt the Reformation of it ſo well as in this, which I hope will plead my excuſe with all good Men.

I know Miniſters may be many ways hindred ſometimes, from attendance at daily Prayers, and I am againſt thoſe that are ſo cenſori-

censorious in imputing their omission to ill causes; no man desires to preserve a greater Reverence and Respect for the Clergy of our Church than my self, but yet I cannot excuse them wholly in this matter, and therefore I humbly beg that it may not be reckoned any sign of dis-respect that in my Zeal for the Service of God I have proceeded thus far, since I believe the good or ill State of this Church depends much on the Esteem or Contempt that is had of its Publick Service of God, and the Good Order appointed for the same, and the Love and Reverence of the Ministers towards it, or their Neglect or Contempt of it, will very much influence the Minds of the People.

I have but one thing more to beg of them, which I must crave leave to press with some earnestness: which is this,

That in their Sermons they frequently inculcate the Duty of being constant and devout in attending the Common Prayer, and that they prove to their People, That it is not only possible, but much more easie, to be devout in the use of Forms of Prayer, than in the *Extempore* Way: Methinks when Papists out of a Malicious Design to divide us, that they may destroy

us,

us, and Separatists from Mistakes of Scripture and Experience, cry up the way of *Ex tempore* Prayer in opposition to the Publick Liturgy, and to the distracting mens minds and dividing the Church, I say, surely then the Ministers of our Church should not think themselves unconcerned about the Esteem their People have thereof, and their Devotion in the use of it. But since they that are against us on both sides, are so earnest in defending their own ways and reproaching us, the Ministers should not be remiss in counter-working such ill designs by the most Rational and Convincing Preaching joined with Fervency and Importunity of Persuasion.

And here I must first observe, That general Exhortations to Piety and Holiness, how Excellently and Passionately so ever delivered, tho they may make Men admired and followed, and that by men of several Persuasions, yet they will not have the good effect they should, if mens minds be corrupted with false Notions, especially about the exercising and expressing of Piety and Holiness: But as the best Food may do Men hurt by reason of ill Humors in the Stomach; so may such good

good Doctrine through ill Principles in the Understanding. Such as think the best way to be holy is to Consecrate themselves in the Blood of Heretiques, or of such as will not let Christ rule over them (as the Levites were by *Moses* commanded to Consecrate themselves, every Man on his Son and on his Brother that had committed Idolatry in worshipping the Calf) and such as think the way of holiness lies in distinction of Words and Phrase, and in their Garb and Garments, or in strictness in some Indifferent and Apocriphal Observances not injoined by God nor the Church: Nay, if they think it lies in being above Ordinances and rejecting both Sacraments, in railing at Gods Ministers and censuring all their Neighbours that are not of their Sect, counting us all Ignoramus's and Persecutors, or, (which is most my Subject) in condemning all Forms of Prayer, and all Superiority among Ministers as Popish and Anti-christian, and applauding Independency as the only Scriptural Church Government, and the *Extempore* Way as the onely Acceptable Mode of Worship (and that in publick as well as private) I say, all these and whatever other of like kinds (of which there are abound-

abouindance in the World) when they hear the moſt Powerful and Paſſionate Exhortations to Piety in general terms, they make the Application to Zeal in their own Way: Wherefore I think thoſe Miniſters that do truly believe that a Sincere and Diligent Improvement of the Order of our Church to the Excerciſe of the moſt Fervent Devotion towards God, and moſt Affectionate Communion of Saints in Holy Worſhip, and to the Sanctification of our Hearts and Lives, is the True Way of Piety and Holineſs, and to be preferr'd before all other Ways wherein Men pride themſelves: I ſay, thoſe Miniſters that believe this (as all of the Church of *England*, and eſpecially thoſe that are Intereſted in its Government, I hope will do) ſhould not think it enough to preach up Piety in general, but make ſuch particular Application to a Devout and Conſtant attendance on the *Common Prayer* as may prevent the abuſe of their Sermons by men of ill Principles, and make them moſt ſerviceable to the Honour of God and Peace and Wellfare of this Church.

If we Obſerve the Sermons and Books of the Nonconformiſts on this Subject, it will appear that all their Diſcourſes o. Piety have

have always a ſecret (and very frequently an open) Relation to the Exerciſe thereof, in their own way, and very bad Reflections on ours (as being but a kind of pageantry and oſtentation of Devotion, and meer formality and outſide) without that life and power which makes it acceptable to God, and an evidence that we are truly Regenerate and his Elect People, and this is that which confirms their Diſciples in their own way, and hinders them from ſo much as trying ours. And ſhall the Miniſters of our Church be out-done by theſe they account Schiſmaticks: Doth not the Orders and Solomnity of the Church deſerve as much zeal as the novel ways cried up with them? Is not the Honour of God and Salvation of Mens Souls as much concerned in being devout in our way as in theirs? Why ſhould not a great love to the *Common Prayer*, and a deſire to attend conſtanly on the Office thereof in publick places, be as good a ſign of true Grace as the love of *Extempore Prayer* in private, or a delight in going frequently to private Meetings, and the neglect of Gods Worſhip in our way (eſpecially by thoſe that profeſs to approve the Order we have for it) be counted a ſign of

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the deadly ſtate of carnal mindedneſs and unregenerateneſs, from which men muſt be converted, except they will be damned, as well as the neglect thereof in their way (even though men do not approve it, and be pious in ways that differ from theirs.) All men know that no Way or Mode of Religion is ſo good that men ſhould be thought good Chriſtians meerly for being Educated therein, and Profeſſing to approve the ſame: but their Education and Profeſſion will aggravate their ſin if they be not ſerious in that Way of Religion, and ſo will the Excellency and Goodneſs thereof: And ſhould not the Miniſters of God, that have care of Mens Souls, who muſt bear the blame for ever if God be diſhonoured, or Souls damned through their default; ſhould not they Conſider this, and perſwade men to a greater love to God and to his Worſhip in the Way of this Church? And to Order their Concerns with Relation thereunto, ſo that they may approve themſelves truly Converted and ſuch as ſhall be Saved. 'Tis Seriouſneſs in Religion that ſpeaks Men true Chriſtians, and this joined with Conſtant Attendancy on Religious Duties (which is the fruit thereof) is their ſecurity againſt Apoſtacy,

postacy of all kinds, and I must say this, that however there may be, and I am confident are, some of all the different Ways of Religious Worship that are truly Converted and shall be Saved; yet none that I have known are better Christians then they who are Serious and truly Devout in the Way of the Church of *England*: I know there are many Hypocrites that seem so and are not, amongst us as well as others, but I speak of the Sincere. And if it be so, sure Ministers should think it their Glory and Joy when they can bring men from a Carnal and Unregenerate State, to that which is truly Spiritual and Gracious. It hath been some grief to me to see that Ministers on both extreams should out-do ours in this matter; those of the Papists seem to exult, not only when they can bring one of our Religion over to their Church, but when any of their own turn from a Worldly Secular Life, to that which they call Religious and Spiritual: And the Separatists not onely pretend to leave us upon the account of forsaking the World and devoting themselves to God, but to set up their Meetings on purpose to call others to a more Spiritual Life in communion with them,

and rejoice greatly in their ſucceſs therein; and in nothing do they more glory over us than in out-doing us in Seriouſneſs and Intention in the Matters of Religion, And ſhould we give them cauſe ſo to do?

It ſeems to me, in very deed, there is too great cauſe of the ſame Complaint in Chriſtian States (where Men are Chriſtians by their Birth-right) as was in that of the Jews under the Law, *That there is none that underſtandeth and ſeeketh after God*, and much more then was in the Apoſtles times (where men choſe Chriſtianity though accompanied with reproaches and perſecutions) when yet it is ſaid, That all minded their own things, and not the things of Jeſus Chriſt: The Worſhip and Honour of God and our Saviour, is not ſo dear to men as their Secular Advantages. Men do not believe or conſider that it is of neceſſity to their Salvation to love God above all, to do all that ever they do with a greater relation to his Honour than to their own Carnal Advantages; and that the careleſs in neglect of theſe Holy Offices, when they might order it ſo as to have time to attend them, gives great ſuſpicion they live to themſelves and not

to

to God, and are yet but Carnally Minded and in a State of Spiritual Death. Methinks therefore, those who have Care of Mens Souls should be Jealous over them, lest that all their Labour should be in vain, whilst men continue thus under their Ministry, and be in Travel as Women with Child, for their Regeneration. 'Tis certainly a woful sign when Ministers have no greater Concern than to get Money and to make the best of his Living, and little regard whether his People be pious or profane: God complains heavily of this in many places of Scripture. And it were easie to declaim against it in many words if it were not sufficiently done by others, and also so evident in it self, that no Minister that will but think on't, can be ignorant of the great sinfulness of such a Temper; and that as the Wrath of God and multiplied Curses of Souls damned by their neglect, await them in the World to come, so they are the grief of good men, and the scorn of bad ones in this World. They cannot but know that it is they that make Men Separatists, while no Man that hath any Concern for his Soul, can indure to live under a Minister that regards the Souls of his People not

half so much as he doth the Life of his Beasts: And I wonder they can blame any Man for endeavouring their suspension, since they can be on true Christians, who had rather see so many Souls damned, as may be in danger of it by such mens neglect, then that they should be displeased by a just Suspension that a better may take their Place. For my part I wish all Parishioners were convinced of their Duty in this kind, and would endeavour all that is possible in just ways, to remove such Ministers: And those that are most offended at this, should labour in this before they think of separating from the Church, and those that have not thought of this, which was the right way to ease their grief, run into the wrong way of Separation; let them now return at the earnest Invitation of this Church by her best Ministers, and when they have resolved to do their Duty to God, to the Church and their Ministers, according as the Law requires, let them in Gods Name, see that their Ministers do theirs too, in taking care of the Souls of their People, and performing what the Law of God and the Church requires of them; and if by humble Intreaties, and a pious Example and due

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Attendance for their Reformation, they cannot prevail with them, they ought to complain to the Bishop of the Dioceſſes, to endeavour their Suſpenſion, and that more Faithful ones may be Intruſted with the Cure of their Souls: And it ſeems a great Argument to perſwade all Nonconformiſts that are truly Pious to return to the Communion of our Church, and to indeavour to approve themſelves Devout and Pious in the Offices of Gods Worſhip adminiſtred therein, that by ſo doing they may be greatly helpful to the Reformation of things amiſs, to the incouraging the good and removing unworthy Miniſters, to the honour of our Religion, and Salvation of mens Souls: And I believe there be many Pious Biſhops in this Church would be glad to have ſuch juſt proofs of the miſdemeanors and neglects of their Clergy, as might inable them to remove ſuch as deſerve it, and put into Imployment thoſe that are able and willing to do better, and there are many ſuch to my knowledge, who can have no Imployment in the Church, while theſe naughty Perſons by the favour of careleſs and profane Patrons, get into good Livings: And I look on it as none of the leaſt miſchiefs of

Separation, that thereby those that should be Instruments of Reforming the Parochial Churches by Example, Admonition, and Assisting the Exercise of Discipline, (which cannot take place through the prevalency of prophaness, and majority of evil men) forsake them and leave Ministers and People to perish together, at least for any thing they will do to help them. 'Tis not enough for such to rail against ill Ministers and corrupt Communions; for if it be found that through their unjust forsaking the Church to join in Separate Societies, it comes to pass that evil men cannot be expell'd as they ought, their professed detestation of such will not excuse them, but aggravates their guilt: But this subject hath been sufficiently Handled by others, I onely thought fit to mention it at this Season.

But as I have thus expressed my Dislike of those Ministers that are Negligent in a Charge of such Infinite and Eternal Concernment; so I cannot but declare my great Respect for such as are Diligent and Faithful: and many such there are God be thanked, in the City and Kingdom, however some Nonconformists have reported them so few that they are next to none.

And

And I do heartily congratulate the happy ſucceſs of ſuch Miniſters; ſuch, who in Conſcience of their Aſſent and Conſent to the Orders of this Church, have taken upon them the conſtant daily Reading of the *Common Prayer* in their Pariſh Churches, and that do frequently Adminiſter the Lords Supper therein; that do not make the backwardneſs of their People to come to Prayers and the Sacrament, a pretence for their own neglect (when they never tried how forward they would be if they had opportunity and good inſtruction) but ſet themſelves to do their part (in waiting on the Miniſtries to which they are called) and to perſwade the People to do theirs, and to begg Gods Bleſſing on their endeavours: In this way they have found ſucceſs beyond their expectation, the numbers of thoſe that have attended the Prayers and Sacrament being much greater than what ſlothful Miniſters do ordinarily ſuggeſt to be likely; and their own comfort and ſatisfaction in performing their Duty, and their delight in the good Succeſs of it, being far beyond that of the negligent in their carnal eaſe and ſenſual pleaſures. And I have great hopes that if other Miniſters would fol-

ſow their good Example (eſpecially at this time) it would be a means to reſtore the Unity, Peace and Glory, of this Famous Church; and to prevent the Confuſions and Troubles we are afraid of, and to eſtabliſh us on ſuch ſure Foundations, that the Gates of Hell, the Subtileſt Counſels of the Jeſuits, and Bannings of all ſorts of Fanatiques, ſhall not be able to deſtroy us; or alter the Excellent Conſtitution of this well ſettled Church. And I moſt humbly beſeech thoſe Miniſters, that by their Pious and Unblamable Lives and Excellent Preaching, have obtained a great Reputation among the People, and a potent Intereſt in their Affections, that they will now ſhew themſelves hearty Friends to this Church, and be very Devout and Serious in Performing the Offices of God's Publick Worſhip according to the Preſcription thereof, and Zealous in perſwading the People to attend the ſame, that now the inforcement of the Laws brings many Diſſenters to Church, who formerly never came there, we may ſhew them the practice of our Publick Devotion in its own Beauty and Excellency; and this would be more effectual to their through Converſion to the Union and Com-

Communion of our Church then any Disputes or elaborate Discourses. And I also beseech those Ministers that are most Strict Observers of the External Part of the Rubrick, and most Zealous Assertors of the Lawfulness and Excellency of all things in our Church Order, that they will also shew themselves as Zealous Practisers of the Internal Part, *viz.* Of that Devotion that is agreeable thereunto; and lead a Life in other things that may adorn the Order of this Church, and allure Dissenters into the Communion thereof: And I believe this would do much more good than reproaching them with their former Miscarriages, and putting a harsh interpretation on their present Compliances; than exulting in the execution of the Laws, and using bitter invectives in Sermons or Discourses, against them. I would not be thought to discourage any in what is truly their Duty, or to oppose the Design of our Governours in their present inforcement of the Laws of the Land: as I believe, they design onely the bringing the Nonconformists to a sober and serious Consideration of their Duty, and a faithful and impartial Enquiry after Satisfaction in such things as they scruple.

That we may all Unite in the Solemn Worſhip of that God who is pleaſed when his Houſe is filled, and bids that men be conſtrained to come in. That we may Live in Chriſtian Charity and keep the Bond of Peace (now much looſened by our different Orders and diſtinct Communions.) That we may Join together to Oppoſe the Popiſh Deſigns (which are much furthered by our Diviſions.) Finally, That we may, provoke one another to Love, Honour, and Obey our Superiours, and to Incourage their Government by moſt ready and free Aſſiſtance; and may lay aſide all unjuſt, ſuſpicious and froward oppoſitions, whereby they may be provoked: that that ſo at laſt there may be no other ſtrife, but whether the Prudence and Sweeneſs of their Government, or the Humility and Reverence of our Obedience, ſhall be the greater.

And although the Penalties which the Laws inflict on Diſſenters ſeem ſevere, yet ſince the Execution thereof is committed to a moſt Merciful Prince, furniſhed with the Advice and Counſel of moſt Pious, Prudent and Moderate Biſhops, and by his Prerogative Royal he may make ſuch Relaxations and Moderations

tions therein as the Circumſtances of Perſons and Things require, I cannot think it my duty or any mans elſe, to diſcourage any man (eſpecially the Miniſters, as now oblidged) in preſenting ſuch as do not Communicate in our Publick Worſhip, eſpecially in the Bleſſed Sacrament. And I cannot but obſerve this in our Excellent Conſtitution, That as the Severity of the Laws againſt thoſe that Factiouſly Diſſent from the Publick Order, and affront the Wiſdom of Law-makers, by ſetting up their Self-choſen Ways againſt that they preſcribe: I ſay, as this doth ſecure the Peace of the Kingdom as well as it can be; ſo their allowing to the King his Prerogative Royal and Supream Headſhip in Eccleſiaſtical Affairs, provides better for what Toleration and Connivance is needful towards Peaceable Conſciencious Diſſentors, than any of the Models in which ſome men have taken ſo great pains to direct the Parliament what Laws to make: but all this on the by.

I know ſome will think me over Zealous, and that it were better to encourage Miniſters in their Compliance with the Nonconformiſts; their Connivance at their Meetings and their breach of Order,

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and neglect of their Duty in coming to the Sacrament; in pleasing them by omitting many things, &c. But although I honour Piety in all, and would please my Neighbour for his good to Edification, yet I do not think we are bound to remit any thing of our Duty to God and our Governours for that Reason; neither do I think that Edification lies in being humored in that kind, I am sure the Peace of the Church doth not: Hear what Mr. *Baxter* writes on this Subject, and I doubt not it will be better taken from him than from me. *Cure* pag. 392.

"The Pastors who will preserve the "Churches must not be so tender of pre- "serving their Interest in *the Religious* "*Persons of their Charge* (such as Parishi- "oners to their own Ministers) as to de- "part from Sober Principles and Ways, "(such as those in the Church of *England* "are in our Judgments) to please them, &c. and a little farther, "This pleasing men "is not the Way of Peace, it may prove "a Palliate Cure for the present, but pre- "pareth for after Troubles and Confu- "sions. — for the weakness which crieth "one Error to day may cry up more to "morrow (and 'tis so in crying down

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"one thing in our Service) and if you "will pleaſe them, then you muſt follow "them, except you repent; and then you "might at much cheaper rates have for-"ſook them juſt where they forſook the "*Way of Truth and Peace* (*ſuch is the obſervance of the Order of our Church.*)

For though Mens Humours, and Corrupt Affections, and Erroneous Conceits may be gratified hereby; yet their Reaſon and Conſcience is not: When men conſider it ſeriouſly, that the Miniſter doth againſt the Laws and Orders made with greateſt Advice of Church and State; againſt the Publick and Solemn Declaration of his Aſſent thereunto, and Conſent to Practiſe accordingly; againſt his Solemn Promiſe at his Ordination, and alſo by Subſcriptions; and againſt the Unity and Peace of the Church: I ſay, when they conſider this, they cannot in their Reaſon and Conſcience approve the Omiſſions, Alterations or Additions which ſome take liberty to make in the Matters of God's Worſhip preſcribed by the Rubrick. For the violation of ſuch Obligations in Sacred Things (tho ſeemingly ſmall) carries in it the appearance of contempt of God and his Church: God looks we ſhould be

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Juſt and Faithful to our Promiſes in ſmall things as well as great, and if it were lawful for them to Promiſe, it is neceſſary for them to be careful to Perform: It is nor haſte of Buſineſs or any kind of avocation (that can otherwiſe be ſupplied) that can excuſe the curtailing of the Service; nothing but what a Man may juſtly think the Church would have allowed for an excuſe if ſhe had fore-ſeen it, or in equity would diſpenſe with her Laws for, can diſcharge the Conſcience from the Obligation of this Promiſe at any time. Therefore if any one to pleaſe his own private fancy, or to gratify others, leaves out or puts in, or alters any thing of the Service, I cannot think but he ſins againſt God, and I am ſure he gives offence to many that have a Reverence for the Orders of the Church, and ſcandal to thoſe that have not; and incourages others to reject and diſobey them in greater matters. But that which is worſt of all, is, that it divides the Miniſtry and the Church: Some are counted Moderate Men and Friends to Nonconformiſts and Diſſentors, whilſt other, hat believe theſe to be Schiſmatiques, and the Church to have given them no cauſe of diſpleaſure, and there-

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fore ſtrictly obſerve the Orders of the Church, and ſeek to bring the Diſſentors to Repentance and a return to their Duty, they are branded as Popiſhly Affected, Perſecutors and High Church Men, are many ways rendred contemptible to the Vulgar. It ſeems to me a thing much to be deſired, that Miniſters would agree to be Uniform in their Practice in theſe Matters; and that they would all throughly ſtudy the Rubrick, and agree together in what caſes they may be excuſed from the ſtrict obſervances of ſuch things which many conſtantly omit and others very often, and let the People know it, that we may not think it proceeds from condemning themſelves of doing amiſs in their promiſes to obſerve all and every thing, from differences of Judgment about the lawfulneſs of ſuch Things, or the contempt of Publick Order; and in what caſes we may expect it and in what not: And I think if the Miniſters of the Cities did begin this Agreement, it might give great Satisfaction and good Example to the Country. I have heard ſome Country Miniſters (that are for Strict Obedience) complain of the defects of ſome Eminent Perſons in this City in this matter of following the Directions

of

of the Rubrick, and that they have found by Diſcourſe with them, that it hath been cauſed through ignorance thereof, that they had never throughly Read it. Certainly this is a great reproach, and ſhould be conſidered; and ſince the chief ſtrength of this Church conſiſts in the reſpect which is given by its Miniſters (eſpecially thoſe that ſhould be Examples to the reſt) to the Rules and Orders thereof, and their Unity and good Agreement in obſerving the ſame; I hope this Advice will not be deſpiſed, and I am ſure this will make much for the Agreement of the People, who are much diſtracted and divided by the different Practices (as well as Judgements) of the Conforming Miniſters, and would be more diſpoſed to ſeek a general Satisfaction in all things that concern their duty in conforming to the Orders of the Church, if their Scruples were not too much Juſtified by theſe Irregularities; and they would be a thouſand times more like to be Reformed and brought into good Order by the Methods preſcribed by the Laws of Church and State, if they had not this to ſay for themſelves, That, thoſe who Proſecute them for breaking the Laws, make but

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little Conſcience of keeping them themſelves, or ſuffer others (that profeſs to believe all things good and lawful that are ordered) to walk diſorderly, not obſerving the Law, but through breaking it, to diſhonour the Wiſdom of Church and State as much as they do: whereas they obey not, becauſe they fear to diſhonour God and offend againſt the Dictates of their own Conſciences, and would ſwear (as I have heard many ſay) that it is not to ſerve any Intereſt, but out of pure Conſcience they Conform not (although I fear, they have not uſed due ways of Satisfaction.) Now it is mighty hard to give them a Reaſon why ſuch Men ſhould be indulged in their diſobedience, and they puniſhed. I confeſs could we ſay that theſe Men proſecute the End of the Law, which is the Edification of the Church, and the Peace and Proſperity of the State, and Unity and Charity in each Mans Pariſh; in which Caſes ſome things at ſome times, may be diſpenced with; (and a man may be ſure the Law-makers meant they ſhould:) or could we ſay it were like to win the Scrupulous Diſſentors, that theſe men paſs over many things that the Church injoyns, and do ſome ſhe allows

allows not for their sakes; we might say somewhat to purpose to silence this complaint, but it is hard to prove either (when so many Worthy Persons of this Church have written so much to the contrary, and Twenty Years Experience disproves it;) therefore the best way to bring Nonconformists to Reverence and Obey the Publick Order, and to promote Peace, Amity and Edification, is, For these that are called Conformidable Ministers, to take care most strictly to observe the same Publick Order themselves, and to have frequent Conferences Personal and by Letters, for the effecting a general Agreement; arming themselves therein: And I most humbly beseech the most Reverend the Arch-Bishops, and Right Reverend Bishops of this Church, to take the Matter into their Serious Thoughts, and Consider what Concern they have herein, since the different usages of Ministers in Cathedrals and in Presence of the Bishop himself, gives great offence to some that hold the fore-mentioned Obligation of the Laws, and to a Uniformity in all things, and gives greatest strength to the Argument of the Dissentors against their being prosecuted for not observing them.

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There is one Thing I muſt particularly mention on this occaſion, which the Rubrick moſt plainly orders, but is omitted even in moſt Cathedrals, (*viz.*) The Adminiſtring the Sacrament every Sunday, at the leaſt in Cathedral Churches, and I mention it, becauſe I believe the due performance thereof, and the preparations requiſite to the ſame, would be a great means to reform the Manners of thoſe that officiate in Choirs, and the Officers belonging thereunto, and of the Servants of the Biſhops and the Chief of the Clergy, who ought frequently to attend the the ſame (as well as the Prieſts and Deacons) and may be eaſily brought to it by the Authority of their Maſters (and no doubt many Devout Perſons in the City would come alſo) and this Solemnity, performed as it ought, I verily believe would be a means to reſtore much of the Primitive Devotions; which the Errors and Diſputes of the late Times of Liberty and Licentiouſneſs had almoſt utterly extinguiſhed; and I believe alſo that the Zeal and Devotion of the Biſhops and chief Miniſters of this Church, in thus promoting Piety and Devotion, and indeavouring ſuch a Reformation in the Place of their Reſidence

and

and among the Officers that depend most on them, would mightily convince the Diſſentors of their Sincerity in Religion, and ſilence their ſcandalous reports of them, and induce a greater Reverence and Reſpect towards them among all the People. And I am apt to think the woful Contempt that is caſt on the Clergy by the generality of the People, is permitted by Allmighty God as a puniſhment for the ſo great neglect of his moſt Solemn Chriſtian Office in that Place which ſhould be an Example to all others, and would have a great Influence on them.

I Conclude this Diſcourſe with my hearty Prayer to Allmighty God that he will indue his Miniſters with Righteouſneſs, and make his Choſen People Joyful.

I ſhall now add to the People as I did to the Miniſters, an earneſt Exhortation, *That they will ſeriouſly conſider this Matter, and attend the performance of their Duty therein*; that I may not loſe all my labour in directing their Behaviour.

If Men will not diſpoſe themſelves to ſerious Conſideration we were as good

talk

talk to men asleep, or to the dead; neither God hath made any promise, or can men have any hope that such shall ever be inlightned with the knowledge of the Truth, as will not open the Eyes of their Minds to receive it. The most Glorious Light of Spiritual and Eternal Life our Blessed Saviour, even he gives Light to none but those that will awaken themselves and arise from the dead; and what can it be hoped a Candle should do after the Sun? Men had formerly learnt to talk of spiritual drowsiness and death, as if it were bound upon us by such a fatal necessity as must suppose all Exhortations to be vain; but I hope men have since been better taught; for neither the sin of our first Parents, nor our own faults, can so far constitute us Bruits, but that we may (if we will) *shew our selves Men*; and in nothing doth it more concern us so to do, than in Things most immediately relating to the Honour of God, and our Highest Felicity; for on this very Account he hath given us more Understanding than the Beasts of the Field, and made us capable of doing him Honour, and being thus happy: There are four Exercises of our Reason about Sensual Pleasures,

ſures, but have their likeneſs in the Natural Sagacity and Inſtincts in Brutes, and in things of that Nature theſe ſeem to as much purpoſe as they; but in that we conſider of God and Inviſible Things, and perform Religious Worſhip in a fit and decent manner; this is the Priviledg of Mankind onely, and herein doth their Honour and Felicity chiefly conſiſt. But alaſs, how do Men cloſe their Eyes and harden their Hearts willfully, until they provoke God to do it judicially; and becauſe they would not have the Light of Truth ſhine into their Minds, nor the Power thereof impreſs their Souls, God reſolves they ſhall not: Oh woful Condition! When men ſay to God depart from us, we deſire not the knowledg of thy Ways, and God ſaith to men depart from me, I will never own ſuch Workers of Iniquity. And yet as woful as it is, it ſeems to me that there be but few that dread this. What other ſenſe can be put on the Language of moſt Mens Lives and Converſations, but that they ſpeak them Contemners of Gods gracious Preſence in the Places where he puts his Name, (*i. e.*) which he calls his Houſe, placeth his Redence there, and owns it for his Dwelling,

and

and from whence he confers his Bleſſings and Favours upon us, where we behold the Beauty of his Pleaſed Face when he lifts up the Light of his Countenance upon us in the Comfortable Promiſes of his Holy Goſpel; where we offer up our ſelves in Sacrifice unto him and ſing his Praiſes, and powre out our Souls before him in Holy Deſires, Humble Complaints, and Hearty Thankſgivings for his Mercy in the performance of theſe holy Offices wherein we Worſhip him; for thus is God preſent in the place of Holy Aſſemblys. In this Preſence of God good Chriſtians find a Fullneſs of Joy, and value it above the higheſt Injoyments of the World: But how few do approve themſelves ſuch by this Character? Do not the moſt among us ſhew a great diſ-regard to our Publick Prayers, and ſeem not to care whether ever there were any or not? It may be, ſince the Law and the State of Things even forceth them to recede from their Worldly Imployments and Carnal Divertiſements on the Lords Day, they will deſire that they may have a good Preacher that may then entertain them with good Language and quaint Notions to pleaſe their Ears (while they little regard

gard the Matter of his Sermon, but much leſs the Solemn Service of God performed by our Common Prayers. But whereas we have an Order moſt profitable and comfortable to pious minds (*viz.*) To have Publick Prayers daily, that thoſe who are not hindred by neceſſary Proviſions for Themſelves and Family, or other Works of Juſtice and Mercy, may conſtantly injoy the Heavenly Delights of Gods Houſe, in Chriſtian Communion and Fellowſhip of the Spirit (which certainly are above any can be found elſewhere) and for a Freedom whereunto a plentiful Eſtate is more deſirable than upon any other account whatſoever:) yet notwithſtanding this, many of the Richeſt and moſt Leaſurely Perſons never take care that this Order be obſerved in their own Pariſh Churches; and when it is, will ſcarce ever come there, but make that which ſhould give them the greateſt Advantage and Obligation to come, to be a Hindrance thereunto: I mean that Men make uſe of their Riches to run themſelves into ſuch vaſt Trades and troubleſome Projects, whereby they are ſo incumbred with Cares and Labours, that they are leſs at leaſure for Gods Service than the

Poor

poor and indigent; or else (if they incline more to pleasure than profit) they take no care to order their Carnal Divertisements, that they may be no hindrance to the Service of God; but make them more joyful and zealous therein (tho this they ought to do) but suffer these to ingross all their time and exhaust all the vigor and strength of their minds, that either they never come to Church at all (at least on week days) or if they do they are more ready to sleep than pray, and are far from taking such delight in these Spiritual Exercises as they find in Carnal Recreations: Nay, many I have observed that will stand altogether idle and unimployed (a thing that seems tedious to Nature it self) and yet will not divert themselves with going to Church; and in this I have observed the Female Sex most guilty, who being not so subject to be incumbred with business as Men, and often wanting opportunity of Company, Sports and Pastimes, have nothing else to do; and yet living near the Churches where Prayers are daily read, seldom or never come there: Now what less doth this signify then that such care not for God, nor think of their dependance upon him: let him be gone

if he will, and remove the Throne of his Glory to some other place, let him send his Ministers to them that have time and composure to hear them; they have other things to do, and study and cares of another nature, which they think sufficient excuse from hearkning to what God saith for their Spiritual Consolation and Instruction, from seeking his Blessing, or owning his Providence, or adoring his Holiness; they hope to do well enough without God, and practically say to him as *Herbert* expresseth it, *We know where we can better be, than to serve thee; or rather, as in the Prophet, We are Lords, we will not come to thee; What is the Almighty that we should serve him, and what profit shall we have if we call upon him? Therefore we desire not the knowledg of his Ways*: We will not trouble our heads with Considering how we may best Honour and Please him, give us Riches, Honours and Pleasures of the World, and take those of the other who will.

To such as these I would first speak (if it were possible to make them hear) I would but ask them, Whether if they were in place of the Almighty, they would bear to be so slighted? I know their pride will

will help here to ſhew them their own folly. 'Tis impoſſible for ſuch Men to think (if they would but think on't) but that God will right himſelf when thus ſlighted if he can, and much leſs poſſible to think he cannot: And will he that is God from Everlaſting to Everlaſting, that gave Being to all Things in his own Time, and brings them to nothing at his own Pleaſure! be diſappointed of the Honour for which he hath Made and ſtill Governs this World? and that by ſuch a worm as man; and not Vindicate the ſame? Will he not take that Glory by his juſt puniſhment, which they would not give in the Offices of Divine Worſhip? And can the Proudeſt Man in the World ever think to reſiſt Omnipotency, or fly from Gods Omni preſence? If God ſhould do no more but with-draw his Divine Influences, we and all the things we love and honour above him, periſh together: And can Men hope God will attend ſuch with his Supports and gracious Influences, that will not attend him with their Prayers and Praiſes? It may be theſe Men will ſay they do not believe Allmighty God takes this for any affront, but rather eſteems ſuch zeal as I commend a work of Super-rogation.

But I dare say these Men will be of another Mind when Sickness or Sorrow make them Sober, and especially when they approach to Death or Judgment: I never knew any that talked at this rate, but that one time or other have confessed, that such words came not from their Reason or Conscience, but from their Pride and Passion; and that they were forc'd to have a secret Reverence for Devout Men, and to Condemn themselves for their neglect of God and his Service: Therefore I hope none will be discouraged by these silly scoffs, from attending the daily Prayers.

There is no Man that consults his own Reason, or Gods Revelations, but must think Gods Honour is dearer to him than these Men speak, and that we give it him more immediately in this way than any other; and that nothing can be really done for Gods Honour, if men be not careful to honour him in this; because in this we give him greatest honour: therefore the love of Publick Worship hath ever been esteemed the first Principle of all that which may truly be called Religion. Those who are recorded for the most Holy Men and Women in Scripture, have been

been the greateſt lovers of Gods Houſe; and that upon this very account, That there his Honour dwelt and his Glory appeared. They were inamoured of his Beauty, they deſired to be inſtructed by his Wiſdom; aſſiſted and comforted by his Grace, and prepared for Heavenly Glory; and this made them love the Place where they ſee and injoy him to theſe great Purpoſes. Again, 'tis moſt evident to conſidering men, That it was the happineſs of the State of Innocency, that Man had nothing elſe to do but to Worſhip and Praiſe his Maker; (at leaſt nothing that might divert him from it.) And that it ſhall be our chief Happineſs in the State of Glory, to be freed from all Cumberſome Labours and Cares, and all Diſtracting Proſecutions and Carnal Pleaſures; and ſhall then continually attend Divine Offices, as that which is our onely perfect Bliſs and Felicity: and therefore thoſe that do not eſteem themſelves the more Happy for having a Receſs from Worldly Buſineſs that they may more freely and frequently attend Divine Offices; are under a great deluſion: and thoſe that do will ſhew it by their practice.

That God who made all things for himſelf, hath created and made us as his Church and People (in an eſpecial manner) for his Glory (or as the Apoſtle) *For the praiſe of the Glory of his Grace, Eph.* 1. (*i. e.*) That we might ſhew forth his praiſes; And all Chriſtian Aſſemblies are chiefly Conſtituted and Appointed for thoſe Holy Offices wherein we do this, and therefore for Men to call themſelves Chriſtians and Members of ſuch Aſſemblies, and deſpiſe Publick Worſhip for which they were made ſo, is a great affront to the Allmighty and to his Church.

That the Church hath well appointed theſe daily Offices of Divine Worſhip it being agreeable to reaſon and the Divine Preſcription to the Jews, and the Cuſtoms of the Wiſeſt and moſt Civilliz'd of the Gentiles.

Theſe Things, and much more that might be ſaid of like nature, being ſo evident, I muſt believe theſe kind of Men, that think our daily attendance at Prayers is being Righteous over much, are not moved hereunto by any thing of Reaſon or Sober Conſideration; but are wholly influenced by Pride or Covetouſneſs, or other Canal Affections, which hinder

hinder the Excerciſe of their Rational Faculties, and make them live moreof the Animal than the Divine Life, (*i. e.*) more like Beaſts than Men; and ſo long as they are ſuch we muſt expect no other language from them; for the Carnal Mind (a Man that diſcourſeth as a meer Animal) perceiveth not the things of the Spirit of God, neither can he know them, becauſe they are Spiritually diſcerned; and therefore it will be in vain for me to ſay any more to them, then earneſtly to deſire them, *To pluck out the Beam that is in their own Eye, and then ſhall they ſee clearly to pluck out the* Mote *that is in their Brothers*: For no more is an extream in this matter (if any man be ſuppoſed to be guilty thereof) in compariſon of their total neglect and contempt of God and his Publick Worſhip, and making a mock at thoſe that conſtantly and devoutly attend it.

The Second Sort to whom I ſhall apply my ſelf, and for whoſe ſake I chiefly undertook this Work, is ſuch as have a love for theſe holy Offices and daily frequent them; to whom my earneſt Requeſt is, That they will perſiſt in the good way they have begun, attend to the beſt man-

ner of performance, and make all the reſt of their lives anſwer to the devotion herein.

For the firſt of theſe, I doubt not but ſuch who do underſtand the Grounds and Reaſons upon which this Way of our Publick Service was firſt ordered, and have taken up this practice, not upon ſome Carnal or Secular Accounts (as may ſometimes happen) but in a ſenſe of their Duty to God and Man: I ſay, theſe will I hope eaſily and effectually comply with my deſire, and ſave me the labour of Arguments.

The inward peace and ſatisfaction they will find in governing themſelves in this matter by Reaſon and not by Fancy, and in following the Univerſal Cuſtom and Uſage of Chriſtians for many Ages, and of moſt even in this, and not that of Hereticques and Schiſmatiques: in obeying the Orders of our own Church, made with the greateſt Advice and by the moſt unbias'd Perſons of any in the World; and not Herding with Quakers, Fifth Monarchy-men, Anabaptiſts, and other turbulent Sects, that oppoſe the ſame and ſeek its Ruin; in finding all that was Good and Profitable, all that was Decent and Solemn,

lemn, all that was truly Primitive or any way Praiſe Worthy in the Service of the Church of *Rome* (a Church which was once very Famous for Learning, Piety, and Stedfaſtneſs in the Faith) ſtill retained in ours; and all that which Ignorance, Error, or the Corruption of Times, had introduced into that, in this purged out: I ſay the ſatisfaction they will find in conſidering the excellency of our Form of Divine Service, in this and ſuch like reſpects, *Will prevent all inclinations to turn into other ways.*

And ſhould they have any ſcruples ſuggeſted unto them by cunning Seducers, I dare ſay, if they will but do (what may be juſtly expected from men ſo educated and oblidged) that is, Conſult the Miniſters of our Church, they will find the fulleſt ſatisfaction that they can deſire.

Again, as theſe Conſiderations, ſo the good Effects of a Devout attending this Service, will perſwade them to continue the ſame: The Exaltation of our Minds thereby, above the mean Concerns of this World, ſo that they ſhall not be influenced by the Revolutions and infinite Changes to which they are ſubject; the Confirmation of our Faith and Hope in

Gods Promiſes, and the inward Joy and Peace that reſults there-from; the Excitation of our Love to God, and the Exerciſing thereof in holy Adorations and cheerful Praiſes; the Increaſe of our Love to one another by holy Communion in ſuch Sacred Offices: theſe and ſuch like, which will be the effects of attending this Service, will inforce our delight therein, and our endeavours ſo to order it that we be not kept from the ſame. To which I may add ſome outward good Effects, ſuch as, 1. The Preventing many Idle and ſometimes, very Chargeable Clubs and Viſits, from which this will both excuſe and oblidge us. 2. The inducing a Good Order into our Families: For the contriving our Matters ſo as we may have leaſure to attend Gods Service, will be the greateſt help to ſuch Order, and make much for peaceable Converſe therein, and for the good Succeſs of our Affairs, of any that can be named. I cannot attend the Demonſtration, but I am ſure he that will try, ſhall find it true by Experience. 3 The Chearfulneſs induced into our Minds by our Communion in the Pſalmody and Reſponſes, and the uſe of our Voice in other parts of the Service; tends much

much to the health of our Bodies and the mending our Temper: For as ſilence feeds the Melancholy Humour (the worſt that Mans Body is affected with, and of moſt pernicious influence on the Mind,) ſo Speech, and eſpecially in ſuch heavenly Converſe, doth much to diſolve and diſperſe the ſame, and preſerves the Body healthful and lively, and the Mind in a ſweet and pleaſant Temper. I ſhall mention no more, I hope it may ſuffice to have touched theſe things in ſo ſhort a Diſcourſe to perſwade a conſtant attendance on the Publick Prayers.

2dly. I ſhall ſay ſomewhat of indeavouring a right performance. A danger there is, in which even thoſe are who do daily frequent the publick Offices of Religion, That they ſhould not perform them as they ought, Mat. 15. 8. Education, Cuſtom, and various Intereſts may have great force to effect a conſtant attendance at Prayers, when yet want of conſideration may betray Men to Formality and undue Performance. There is a *Fear of God* (ſo his Worſhip of old was called,) *which is taught by the Precepts of Men*; and this is when Men go to Church meerly becauſe the Magiſtrate Commands, or their Parents

rents Bred them to it; or becauſe it is the Cuſtom of their Neighbours ſo to do: Theſe ſhew themſelves of a good ductile and ſociable Temper, and are more to be eſteemed than ſuch as in deſpite of the Laws, and their good Education, and even in a pious Cohabitation, will contemn and ſcorn a daily attendance on Gods Worſhip: or than they who ſtrain their wits to find faults in our Liturgy, and do all they can to create ſcruples in themſelves and infuſe them into others. But yet this is not enough for him that will be accepted of God or approved of Men as a Good Chriſtian; for though theſe may be of a harmleſs and innocent Temper, yet they fall ſhort of that Fervent Love to God and to our Bleſſed Saviour; and of that Divine Joy in the Hope of Glory to come, and of Fore-taſting the Bleſſedneſs we ſhall partake of in the Eternal World in the Communion of Saints, all which, as the Chriſtian Religion is deſigned to work in us, ſo we are in this Service to excite and excerciſe. To theſe my earneſt Exhortation is, That they will attend more diligently to thoſe inward Preparations with which they ſhould come to Worſhip God, and to thoſe outward Expreſſions whereby he is Honoured before Men.

God.

God will be Sanctified in all those that come nigh him, and before all the People he will be Glorified; and this he is onely by those who *Worship him with a Holy Worship*; and that both Internally and Externally: This we do not, except our minds be so disposed, our words and actions so ordered, as becomes the Glory of God's Essence, the Immensity of his Divine Perfections, and the Sense of our own Concernments, and of our Relation to those we are to pray with, and to pray for; and so as is suitable to the several Parts of Worship which we are to perform, as I have before observed, these dispositions cannot be attained but by serious and frequent Meditation. There is a Connexion in the Duties of Religion, which make it impossible to perform some as we ought, except we make Conscience of others that are preparatory thereunto; in this Connexion I suppose Meditation to be do first, and he that makes no Conscience of that, or knows not how to Perform it, will be harldly brought to a Good Performance in any other Duties, especially this of Prayer. Men may by a natural fluency of Speech, assisted with a quickness of Wit and ready Invention, easily pray to.

good

good acceptance with Men: but as to our acceptance with God, and the effects of Prayer to our own Benefit and Consolation, it depends on the preparation of such Affections and Dispositions of Mind, as we can never have without the frequent use of Meditation.

Meditation in the most common sense of the word, is taken for more than bare thinking; it is a thinking of things, that we may have such knowledg, esteem and affections toward them as we ought to have: And so great an Influence hath the End into the Efficacy of any Action, that I cannot expect that any Man should attain Devotion by thinking of things though never so Divine, except he designs his thoughts to that End: Students of several Sorts are ingaged by other Motives to think of the same things that serve to this End, but without any Effect as to the depressing their Sensual Desires, or lifting up their Minds to Heavenly things. The Reason is because their Minds by being so intently fixed on the love of Carnal Pleasures, do not discern even the things they look full upon, nor understand those very things they teach to others; and altho they are constrained to think how they may

may talk or write of ſuch things, yet they are with-held by theſe Senſual Affections from conſidering the Concern which themſelves have therein.

There is no way therefore by meditating to attain Devotion, but by crucifying the Fleſh, with all its Affections and Luſts, and awakening our dead and drouzie Souls to a faithful *endeavour* to live the *Life* for which they were made, and wherein alone they can be happy: And to this our Bleſſed Saviour hath given us ſuch Aſſiſtance by the Grace of the Goſpel, that no Man that will take hold of it can complain of infirmity; for although we never ſo much feel the weight and burden of earthly things which preſſeth down the Soul, as when we ſtrive to aſcend to God in the Excerciſes of True Devotion, yet if we fix our Minds on the Manifeſtation of God in the Fleſh, ſhewing us how little theſe things are (how great ſoever they ſeem;) how little to be deſired or feared, though ſeemingly dreadful or pleaſant: And ſhewing us this, by his refuſing all the Glories we ſo eagerly proſecute, and accepting the Sufferings we ſo fear and fly, in his own Perſon, and in Contemplation of the Heavenly Joys, of which he offereth us the par-

participation, but on this condition, That we will receive his Spirit, and lead our Lives after the Pattern he hath ſet us; I ſay, if we would thus look unto Jeſus (who was God manifeſt in our Fleſh) we ſhould ſoon find our ſelves able to lay aſide theſe weights and all ſinful affections, (how eaſie ſoever they beſet us) and to aſcend to our Bleſſed Saviour in Holy and Devout Affections, while we are imployed in theſe Sacred Offices.

But it is not ſo much the want of ability, as of intention, that is cauſe of the Decay of Devotion among Chriſtians, and therefore to procure that I would repreſent the excellency of this Heavenly Affection.

Devotion it is a moſt Divine Spirit in Man, his greateſt Exaltation above the Beaſts and neareſt Approach to Angels; 'tis (as *Herbert* ſaith of the Sabbath) the Fruit of this World and the Bloſſom of the next (i. e.) the higheſt enjoyment of which we are capable here, and the fore-taſte of what we ſhall moſt fully enjoy hereafter. It transforms the Soul into a Seraphim, burning with the Fervors of Divine Love, and carries it into Heaven (as *Elias* was in a Fiery Charrot) to take its

place

place in the Choir of Angels, and joyn in their Halalujahs and Adoration of him that ſits on the Throne, and the Lamb that is at his Right Hand. Yet it carries us not above any of the Concerns wherein we may be uſeful to Men, but deſcends to the Conſideration of all their wants and neceſſities, ſorrows and miſeries, and takes them into its Breſt, and preſents them before God with earneſt requeſts for comfort and relief in behalf of them all, and it begets in men ſuch a Divine Charity as reacheth to the uttermoſt of what may be done by us for the well-fare and happineſs of our Neighbour. For while we not onely Adore God who is the Supream Benefactor, and our Saviour God-Man the Example of Self-denial and Meekneſs, (Vertues that Cure our Hurtful Luſts) and of ſuch Love to Mankind as excited him to proſecute their Salvation and Felicity, with the ſhedding of his moſt Precious Blood: and would make us prefer the good of others before our own. I ſay, while this is the Object of our Adoration in theſe Excerciſes of Devotion, how can it be otherwiſe but that it muſt beget in us a Life and Temper moſt pleaſant and profitable to Mankind? And indeed I have obſerved that

that this *Heavenly Flame* of *True Devotion* is like that which deſcended on *Elias*'s Altar, that licks up all our oppoſite Intereſts (as that did the Water) and make both our ſelves and all we have, a Sacrifice to the Honour of God and Good of Mankind: None therefore that conſiders the excelleney of Devotion, but would ſet himſelf with great attention of Mind, to the conſideration of ſuch things as may render him a Devout Man.

The things that are of this nature are principally ſuch as relate to God, to our Selves, or to Others that we are to pray for. We ſhould think therefore upon God and our perfect dependance upon him, that he is worthy of all our Adorations and Praiſes, by reaſon of his Glorious and Infinite Perfections, his Wonderful Works and Innumerable Bleſſings and Mercies: That he and *he onely heareth Prayers, and is nigh to all that call upon him*, and pleaſed to be Invocated by us for the things which he is willing to give us: That he alone Orders and Diſpoſeth all the Affairs of this World according to his Soveraign Will and Pleaſure, Reſtraines or Inlarges the Power of Nature, Stops or Diverts the Courſe of it, Overrules Second Cauſes, Proſpers or Diſapoints Human

Human Undertakings, Gives and Takes away, Lifts up and Casts down how and whom he pleaseth.

We should think of our Dependance on him, That we Live, Move, and have our Being in him, and cannot Subsist a moment without him; that we are subject to innumerable casualties, which may destroy the strongest Body and healthfullest Constitution and such amazements and vexations as will soure the briskest Mind and shake the most fixed and composed Temper, and all these are under the Divine Govenment (besides his immediate Influxes to our Comfort or Affliction,) He that thinks how many things he wants, what woful things he is in danger of, of the manifold temptations, by allurements of sensual Objects, and suggestions of evil Spirits, and the weakness of his Graces and insufficiency of all things in Heaven or Earth besides God for his supply and succour: I say, he that thinks seriously of these things, will find he shall thereby have great help to his Devotion; he will find how much he is concerned to reconcile himself to God by humble and penitent Confessions, to seek his Grace and Favour by Fervent Supplications, to pray for

for the Aid of his Spirit to help our infirmity, and assist our victory over our Spiritual Enemies; to give him thanks tha we have not fallen into greater sins and miseries; to attend to his Holy Word, that thereby we may receive grace from him, and learn to please him and oblidge his care and kindness for us, and such like things he will see, the knowledge thereof will beget and excite these Holy Affections in him.

It will be profitable also to this End, to think of our Obligation to our Christian Brethren, and Particular Regards we are to have to all Sorts and Degrees among them: For we Pray as Members of the Catholique Church; and must have a Concern for all, as Members of that one Spiritual Incorporation. But particularly we should often think what Affection we should bear to those, whether our Superiors, Equals, and Inferiors, with whom we are united as one Nation and National Church, and also should endeavour to represent to our selves what may be the several States and Conditions of those we are to joyn with, in the present performance of those Publick Duties; and such considerations will much help our Devotion: For the sense of the

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ſins of others to whom we are united (as well as of our own) will help to make us humble and contrite in our Confeſſions, and of their wants and miſeries as well as our own, will help to make us fervent in our Prayers and Supplications. Of the Mercies they all receive, as well as thoſe we partake of, will help to make us joyful in God's Praiſes. Thus the general knowledge, that multitudes of Chriſtians as well as our Selves, are concerned in the Matter of our Prayers, and that we have in particular, of the Concern of many of thoſe we preſently joyn with in theſe Holy Offices, will add much to our Devotion. It may be there are many things in the Publick Prayers that we have not at preſent ſuch a particular Concernment in, but when we think that there are Millions of Chriſtians of all Nations that have, who all are of the ſame Body with us under our Dear Saviour, the Head of it, and many of our own Country-men who are now all united with us as a Holy Nation and God's Peculiar People; and ſome of our Neighbours with whom we are one, as a Parochial Church, of whoſe Concern in thoſe things we may have a particular knowledge. I ſay, this will greatly

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assist our Devotion in those very Particulars, and these Meditations will also increase that Charity, without which our Prayers as well as our Selves are counted but dead in the sight of God: And when we have wrought our Selves to this excellent Temper, our love to our Brethren will help our Devotion another way also. For it will make us endeavour to render our selves as exemplary as we can possibly among them for a Devout Performance of these Holy Offices, and the more defective we do perceive their Devotion to be, the more shall we indeavour to Convince and Convert them by the perfection of our own. And there is certainly no better way; for many have I known whom reproof and disputation did but irritate, that by such Examples have been reformed.

Lastly, Frequent Reading these Holy Offices by our selves and serious Meditation thereon, would be a great help to our Devotion, especially if we have such Books as, *Dr.* Comber's *Excellent Labours on the several Offices of the Common Prayer*, to assist our Meditations; for when we have a full understanding of the great things contained in the briet comprehensive Sentences of the Lord's Prayer and

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our Collects, the memory thereof, when we come to repeat them in this Solemn Office, will much assist our Devotion: And I am perswaded that if Men were but conversant in the study of the Common Prayer Book, they would find more Instruction in the Matter of their Duty to God and Man, and more Assistance in governing their Affections and Passions for preserving Peace in themselves, more support and consolation in troubles and afflictions, and more aid against temptations, *&c.* than in reading many Books, but especially it would be an excellent means to increase those Holy Affections which prepare us for Publick Prayers, and to assist our Devotion in the Performance.

I have mentioned this little of a great deal that might be said, of the Matter of our Meditation: but still it must be remembred, that these things be thought on with a purpose and intention to beget in us such *habitual Affections and Dispositions* as may make us fit to Pray always; and in the most wonted Expressions to excercise the most Devout Affections: and if we do so, we shall not need the Natural or Artificial Rethorick that must be in Prayers to affect those that want these dispositi-

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ons, nor ſhall we be cloy'd with having allways the ſame; as ſome Dainty Stomachs with eating often the ſame Meats; for ſuch Men carry in their Breaſt ſuch a Pungent Sourſe and Penitential Apprehenſion of their paſt Enormities, that it puts Life into their conſtant repeating our General Confeſſion; and ſuch a High Eſteem of Gods Mercy in Chriſt, as gives them a Behaviour not ordinary in receiving Abſolution; they have ſuch Affection towards the Glory and Pleaſure of Allmighty God, and belief that he onely can give what we want, and forgive the ſins, and prevent the temptations that would involve us in evil now in this world, & eternally in the next: that it gives a great Devotion to their ſaying the Lords Prayer; and ſo of all the reſt of the Service.

And where men have ſuch ſenſe, methinks no man ſhould deny that they pray in the Spirit or the Holy Ghoſt, as the Precepts of the Goſpel require, That Pious Nonconformiſt Mr *J. Corbet* in his *Kingdom of God*, hath theſe words, *The Spirit of Prayer is never wanting, where the heart hath a due ſenſe of the Matter*: pag. 46. *Although* (as he afterwards explains it,) *we uſe a ſtinted Form of Words.* Dr. *Owen*

Owen I. confeſs, in a late Diſcourſe of Prayer, hath theſe words; "If Perſons "are able in the reading any Book, meer"ly of Human Compoſure, to riſe up in "anſwer this Duty of Praying with all "manner of Prayer and Supplication in "the Spirit, or the exerciſe of the Aids "and Aſſiſtances received from him and "his Holy Acting in them as a Spirit of "Grace and Supplication, endeavouring, "labouring and watching thereunto; they "have attained what I cannot underſtand. That is in few words, the Doctor cannot underſtand how a Man that uſes a Form, can be ſaid to pray in the Spirit; It would be a high preſumption in me to queſtion the Underſtanding of ſo Great a Man; but he will not be angry if I queſtion my own for I cannot underſtand, if he that uſes a Form cannot pray in the Spirit, why our Saviour, from whom we have theſe Precepts of Praying in the Spirit, ſhould teach his Diſciples a Form of Prayer. But it may be the Doctor will ſay (as he doth inſinuaee in many places of that Book,) that Chriſt gave thoſe words only for a Doctrinal and Directive Help to Prayer, (*i.e.*) To teach Men how to Pray *Ex tempore*; for which End (he ſaith) we may read

Forms of Prayer (how unlawful ſoever the uſe be, for which they were made.) But then I do not underſtand how the Doctor can ſay, pag. 234. *That it were better (it may be) that this were done*: Men taught to pray *ex tempore in ſome other way*, *and* theſe Doctrinal and Directive Helps *not caſt into the Form of a Prayer*, *which is apt to divert the Mind from its proper End and Uſe.* Which words ſeem to me, to have ſuch a reflection on our Bleſſed Saviour as is little ſhort of blaſphemy; (according to the Doctors Opinion of the Lords Prayer:) For if that were not intended for a Form, but for a *Doctrinal and Directive help to Prayer*; then thoſe words applied to him, plainly ſay, *That it may be*, *Chriſt might have done better, than to have caſt his Inſtructions and Directions about Prayer into the Form of a Prayer*, *which is apt to divert the Mind from its proper end and uſe*: which to ſay, is to reproach *the Wiſdom of God-incarnate*, and to tell Our great Teacher *ſent from God*, that he did not underſtand his Office, nor teach in the beſt manner, a thing of greateſt concern to the Glory of God, and Happineſs of Mankind (as the Doctor rightly ſaith, the well performance of

of Prayer is.) Words, which no Christian can patiently hear of his Saviour. Now according to my weak opinion, there is but one of these two ways for the Doctor to avoid this consequence from his words, either that he confess the truth and say, That our Saviour intended to teach his Disciples a Form of Prayer, and that it is (not onely Lawful) but a Positive Duty to use his Holy Prayer as we do.

Or if he will hold to his Opinion, *viz.* that it was not so intended, but meant onely to be a Doctrinal and Directive Help to teach them to Pray *Extempore*. Then he must prove that it is not *cast into the Form of a Prayer*. Now this later seems utterly impossible to be done, for since it so plainly appears to every Mans Sense and Reason that it is *cast into the Form of a Prayer*. And since the Christians of many Ages throughout the World, have esteemed and used it as a Form of Prayer. And since the Doctor himself (notwithstanding his Opinion that it was not so intended) cannot forbear in many places of his Book to call it *The Lords Prayer*. I say, since it is so, he will never make men believe it is not cast into the Form of a Prayer: Therefore I hope the Doctor on

second thoughts will retract his Book, and confess that there is a work of the Spirit in Prayer that he hath therein much opposed. A Work wherein he moved our Saviour and Holy Men to compose Forms of Prayer, and to teach their Disciples to say them, as the best help to Prayer. A Work whereby he moved and inabled our Reformers (as well as the Govenours of other Churches) to Compose and Prescribe a Liturgy for the Publick Service of God; whereby he excites in men a desire to approach to God in the Solemn Office of Prayer, both in their Closets and especially, in the Church (not thinking it enough to Pray occasionally (when they are prest with the present sense of dangers, miseries, or wants,) as every Christian can do I confess, *Extempore*.) Whereby he teacheth Men thankfully to accept, and faithfully to use as Prayers, the Form our Saviour taught; and others taught and prescribed as before. Lastly, a Work whereby he teacheth and assists the preparations I before mentioned, that in the use of such Forms we may be truly devout and fervent: And if the Doctor would believe this I hope he would use no such insinuations to perswade that no Forms of

Prayer

Prayer be ever hereafter made, nor those that are, used any otherwise than to help the attainment of the art of Praying *Ex tempore*: nor (while he professeth to oppose our Liturgy, as set up to exclude their Way of Praying, (endeavour by such insinuations to banish our Way out of the World (as the use of *Ex tempore* Prayer did once the Liturgy out of the Church:) And I hope the Doctor will excuse this warmth which the conceit of such a design hath occasioned. But (to return) if our Saviour meant to teach a Form of Prayer, there can be no greater proof than that, That in the use of Forms we may best pray in the Spirit. For since by his Inspiration the precept of praying in the Spirit was given, the way of prayer he taught must be acknowledged best for the performing the same. This I hope, will put an end to the common way of appropriating the phrase of Praying in the Spirit to the use of *Extempore* Prayer, and give those that pray by Forms, and by our Liturgy, some share in the honour of it; and then I hope we shall hear no more scoffing at Praying by the Spirit (which this appropriation hath caused, however the Doctor complains of it) which I by no means approve.

But Lastly, when we have done our best in our preparations and performances, we must take heed that all be not intended to gain an Indulgence for living in any Sin, either of Omission or Commission.

The Enemies of our Church boast much of their good lives, and condemn us that are for the Common Prayer, as a profane sort of Men. I do heartily wish them as good as they think themselves, and that their goodness may consist as much in the Government of their Passions and Just Retributions, in Meekness, Humility and Candid Interpretations; as in Abstinence from Sensuality and a seeming contempt of all Worldly Vanities: And I wish also that abundance of ours did not give just occasion for this their complaint; and also that we may indeavour to Equal (yea Excel) them in Temperance and Heavenly Mindedness; still adding to our Loyalty and Conformity, Sobriety and True Sanctity. But that I may add to my wishes, my faithful endeavours to perswade them to it, I shall offer Two Considerations to this purpose; 1. That of the Incongruity of a Vicious Life to an appearance of Devotion and daily Attendance on Divine Service: 2. Of the Unac-

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ceptableneſs of all Acts of Piety without the Conjunction of a Holy Life.

1. The Incongruity is Evident to all Men. None that ſee a Man to bow very low when he comes into the Church, and to appear very devout by all outward ſigns, in the ſeveral Parts of Worſhip, but do expect that ſuch a one ſhould be very exact in the Courſe of his Life, and if they come to know that they are not, they will be very apt to take offence at it: I confeſs for my own part, it hath been ſo with me, and others have told me it hath been ſo with them, and reaſon tells me it muſt be ſo with all good men. The like I may ſay when we hear a man very devoutly own himſelf a ſinner, and condemn himſelf of fillineſs in wandring from God's ways and following his own deſires and devices (as in our General Confeſſion) and then return home as proud and ſelf-conceited as ever, and never the leſs inclin'd to wander from God in proſecution of ſelf-ſatisfaction as before. To call God our Father at Church, as if we did partake of a Nature like his, inclined to all Righteouſneſs, Goodneſs and Truth, and when we come home (by our ill nature and deſtructive practices) to ſhew our ſelves the

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Children of the Devil. *Our Father in Heaven*: when neither the conſideration of the Heavenly Original of our Souls, (Generated as it were at firſt by Divine Spiration,) nor of their Regeneration by the Spirit of God in the Work of our Redemption, can raiſe our Minds from this dung-hill earth, to ſeek the things above: Nor the Height and Excellency of Gods Glory, and his Advantage of ſeeing and puniſhing (expreſſed by his beeing in Heaven,) can move us to fear him. To Pray that *his Name may be Hallowed*; and then Profane it our ſelves (by uſing it in vain and light Interjections, or by Oaths and Execrations in our common talk) and cauſing it to be profaned by others through our vicious and ſcandalous Lives. *That his Kingdom may come*; and yet riſe in Rebellion againſt the Holy Government of his Spirit in our Hearts; and againſt the Diſpoſals of his Providences, as to our outward Eſtate: And affronting his Miniſters and diſcouraging them in the Adminiſtration of his Government by our croſsneſs, frowardnes and diſobedience (and ſuch Miniſters are all our Superiors, but chiefly Kings.) *That his Will be done on Earth, as it is in Heaven*, when yet our obedience is ſo

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dull and heavy, and as it were constrained by necessity, and very unlike the Angels (who in doing the Will of God fly with all alacrity.) I may add the indecency of our grumbling if we are not as rich as our Neighbours; and our discontent at losses and crosses, though we have more than enough left; when yet we pray but *for our Daily Bread:* Of our implacableness and irreconcileableness towards those that offend us, when we pray to be forgiven no otherwise than as we forgive: and lastly that when we pray *that God will not lead us into temptations*, that we should so heedlesly or presumptuously run into them; that without a Miracle God himself cannot deliver us from evil (and that when we may be sure he will work no Miracles in favour of such as offer themselves a prey to Sathan by running out of his Protection, and neglecting the means of their own Preservation.)

I hint these things on the beginning of our Service, that we may see the incongruity of a wicked life with the whole.

2dly. The unacceptableness of all expressions of devotion, from men of such vicious and profane lives. *The sacrifices of the wicked are an abomination to the Lord,*

'tis the prayer of the righteous that is his delight. Unto the wicked ſaith God, What haſt to do to take my Name into thy mouth, ſince thou hateſt to be Reformed, and caſteth my words behind thee? The moſt Solemn Aſſemblies of ſuch men for his Worſhip and Service is a burden to him; *Eſa.* 1. the reaſon is, becauſe his infinite veracity makes him to hate their hypocricy, his juſt reſentments of their bold breaking his Laws (when the Devil and their Brutiſh Luſts tempts them) makes his Diſpleaſure to ariſe at their fawnings when the temptation is over. To give real worſhip to Satan by doing his luſts, and living to the Fleſh, and fullfilling its deſires, and then to make theſe outward appearances of great devotion towards God, makes his Jealouſies burn like that of an abuſed Husband, when his Wife fawns on him after her Adulterous Embraces. 'Tis our Hearts that are Gods Peculiar, and if we ſuffer any thing to raviſh or defile them, *the ſacrifices of our lips will not be accepted.*

But now how excellently doth Holineſs and Righteouſneſs ſute together? and how graciouſly doth God accept ſuch in whom they are conjoyned? To ſee a Man that makes acknowledgment of a moſt Glo-

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rious and Trimendous Deity by Solemn Acts of Worſhip in the Morning; *Walking in the Fear of God all the Day long.* To ſee a Man after he hath Celebrated Gods Glorious Perfections (Wiſdom, Goodneſs, Truth, Faithfulneſs, Patience, Long-ſuffering and Forgivneſs, *&c.*) in the Solemn Office of Thankſgiving, ſtriving to imitate them in the Courſe of his Life. To ſee a Man after the Cup of Bleſſing received at the hands of Gods Miniſters with great Devotion, to declare by his Converſation, that he hath thereby been made to drink into the ſame Spirit with his Saviour: when he is Lowly, Meek, and Patient, Loving, and Diligent in doing others good (little regarding the things below, and ſo earneſtly intending the joys above) as Chriſt was: I ſay, to ſee this is moſt lovely, becauſe theſe things ſo exeellently agree. And ſuch are moſt acceptable in their approaches to God, he is well pleaſed with their Adorations and Praiſes, delights to hear their prayers, and will ſhew ſuch tokens for their Good, *that they may always ſee to their joy; and their enemies oft to their ſhame.* And I am perſwaded if the People of this Church will joyn theſe Two Things in their conſtant Practice, God will ſo Bleſs us, that all the Ends of the Earth ſhall Fear him; (*i.e.*) be allured by the Flouriſhing Glory of our Church and State, to Imitate the Excellent Order of our Divine Service.

And if they would but conſider what good effects it would have (to the healing our Breaches and reſtoring us to Love and Unity among our ſelves, making us a Joy to our Friends, and a Terror to our Enemies abroad; and preventing the miſeries we lately felt and preſently fear at home) and will not ſuffer themſelves to be blinded by paſſion and prejudice, and ill arts of diſcontented men; I ſay, they could

could not chuse but put their helping hand to effect the conjunction.

I Conclude therefore, with my Earnest Prayer to Allmighty God for the good Success of this Book, (to perswade Men to such Decent Peformance of these Holy Offices, and Exemplary Piety in all their Converses) that by his Blessing (notwithstanding all its defects and imperfections) it may attain its End; and to this Prayer I hope all Good Men will say, *Amen.*

FINIS.

Daily Prayers in and about the CITY.

	Mor.	E.		M.	E.
At the *Kings Cha.*			St. *Martins Chu.*	6	5
Dukes Chappel	6, 10	4	*Tabernacle*	9	3
Westminst. Abbey			St. *P. Covent Gar.*	10	3
Ely House			St. *Mart. Ludgate*	9	3
Temple			St. *Dion. Back Ch.*	8	5
Lincolns Inne	8	4	St. *Andr. Und.*		
Greys Inne			*Old Fish street*		6
St. *Jam. Clerkenwell*	10		St. *Antholins*		
Charter House	11	4	*Sepulchres*		
St. *Christophers*	6	6	St. *Mary Wolnoth.*	11	

At St *Mary Aldermanbury* at 11. *Morn.* and 5. *Even.* Being given by a pious person for one year, with promise of settling it for ever, if it be attended by any considerable number in that time. 'Tis a thousand pities future Generations should be hindred of such a Benefit by the indevotion of this.